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Agriculturalist faces challenge following eruption

Bill and Hilda Vander Klippe from Aylmer, Ontario, were in Mexico when Mount Chichonal erupted. The Vander Klippes were doing agriculture, nutrition, and literacy work for the Christian Reformed World Relief Committee (CRWRC).

Hilda slept through the early morning rumble. When she woke that Saturday at 6 a.m., her usual time, there was no light. Sure the clock was wrong, she went back to sleep. She woke again at 7:30. Still no light. The neighbours told her that Mount Chichonal, 70 miles away, had erupted.

Dawn finally came at 9:30 a.m. Saturday was a dull, dark day, marked by light ash fall and sulphur smells. Sometimes the sky flamed bright. Then at 7 p.m., a horrible rumble split the air. Ash and sand poured down.

Bill, a CRWRC agriculturalist, was out visiting some of the six villages he and Hilda work with. He hadn't planned to be home either Friday or Saturday night. For some reason he changed his mind. "I didn't know about the volcano till I was driving home. The ash muffled all sound, just like a heavy snowfall does."

Thirty-six hours of stifling hot darkness accompanied the ash fall. Using gas lamps made the heat worse. Twice Bill had to sweep the roof in darkness. Unswept public buildings, including the local church, caved in.

According to radio reports, the lava



CRWRC agriculturalists Bill Vander Klippe and Sam Vander Ende, both from Ontario village, we didn't want to run out on people who needed help. We decided to stay, and by Sunday afternoon we

felt peaceful." Fortunately, the lava never arrived.

Monday morning light revealed trees broken under the weight of ash and sand. Two inches blanketed the vegetable gardens Hilda had encouraged villagers to plant. The first corn crop of the year was destroyed, assuring another summer of hardship. Bill is suggesting soil conservation, new strains of corn, and fertilization in hopes of boosting yields from the fall crop.

Though rain provided occasional relief, dust and ash blew for several weeks. Coughs and bloody noses plagued everyone. Hilda says, "It was quite an experience, but we didn't suffer at all compared to many."

The volcano destroyed many villages, killed scores of people, and made 60,000 refugees. Some 40,000 were in refugee camps.

Bill and co-worker Sam Vander Ende surveyed the needs and found that local churches and relief organizations were already meeting present needs. They offered CRWRC's continued help if current support dwindles.

The Christian Reformed World Relief Committee is the relief and development arm of the Christian Reformed Church. Currently CRWRC has development programs in thirteen foreign countries including Mexico and five Central American countries.

Evangelization is strong in French Canada

News stories from Quebec have told of linguistic tension and threats of separation, but, for Christians in the province, the headline story is one of unprecedented evangelism and church growth in French-speaking evangelical Protestant congregations. Since 1976 the total number of those churches has doubled.

Evangelicals have had even greater visibility recently with inter-church evangelical crusades.

French-speaking congregations of eight denominations cooperated in late June to conduct a crusade in Blainville Arena in a community 15 miles north of Montreal. Aggregate attendance at the five meetings was 4,500; the closing night's attendance was 1,350.

Such cooperative crusades are new in Quebec, according to Pastor Walter Dessousa, who preached at the arena meetings. Local congregations, he pointed out, had to concentrate on getting established and, only recently, had they reached the point where they were strong enough to attempt evangelization on a larger scale.

In Montreal, earlier in June, seven French-speaking congregations of the Association of Evangelical Baptist Churches had held a three-day crusade in Expo Theatre. Aggregate attendance was 5,200.

Since PQ

The response in the crusades is not an isolated development. Pentecostal, Baptist, and Christian Brethren congregations have reported accelerated growth. That growth has been notice-

able since 1976, the year in which Parti Quebecois, which advocates separation from Canada, was elected as the provincial government.

The Pentecostal Assemblies of Canada has the largest contingent of French-speaking congregations in the province. In 1970, they numbered 19 in all of Quebec. Today there are that many in Montreal alone. The group has over 100 organized churches, 70 more in varying stages of organization and recognition, and seven thousand members and adherents.

Two Baptist groups have 50 organized congregations and about the same number of unorganized churches.

The Christian Brethren group had two French-speaking congregations in 1945. Today there are more than 50 congregations. The Christian Reformed Church has one church in the Montreal suburb of Pierrefonds and a home missions French-language church across the river in St. Hubert.

Pentecostal, Baptist, Christian Brethren, Mennonite Brethren, and Christian and Missionary Alliance churches now operate either resident or extension theological training programs to prepare pastors. As a result, about 80 per cent of the pastors of the 300 congregations are French Canadians.

In spite of that encouraging growth, evangelical leaders recognize that they face a formidable task. They realize that their 300 congregations represent only a beach-head to reach out to the 79 per cent of Quebec's 6.3 million people who are French-speaking.



Discouragement and new hope in Mexico — See story on page 10

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Viewpoint

Hope in the midst of economic crisis



Keith Knight

Editor

High interest rates. Bankruptcies. Mortgage payments. Inflation. Wage and price controls. We are all familiar with these signs of the times. They breed insecurity and they result in emotional depression.

Those who have the mortgages on their homes coming due are faced with renewal rates of 18 or 19 per cent. In many cases the wife is called upon to work... if she isn't already. The result, thousands of homes are going up for sale and people are "buying down" — moving to less expensive homes — in order to survive the financial crunch.

These certainly are tough times, but they aren't as tough as the Depression of the '30s. We are moving to smaller homes, perhaps trading in our big cars for more economical ones, fixing up the old tractor rather than buying a new one. But we still have houses and cars and tractors and our lifestyles are still ones of comparative luxury... comparative to the Depression years or to other parts of the world.

Independent businesses are sustaining heavy losses. Depending on the nature of their work, they are often forced to reduce personnel, wages or inventory in order to keep their financial heads above water. Bank-

ruptcies are at an all time high. They recently reached more than 1,000 bankruptcies in one month.

Tough times. And that results in tough times for the church, too. Christian schools which might consider starting up are waiting for a year. Building programs are delayed. Financial drives for churches, schools and Christian organizations are all yielding lower than anticipated incomes. As a result, there are staff cutbacks or wage freezes — even wage cuts — so that some of these Christian organizations can survive.

The daily newspaper is full of doom and gloom. Local industries announce more layoffs. Construction in such boomtowns as Edmonton and Calgary have ground to a halt. Inflated prices in many urban centres have dropped drastically.

Finance Minister Allan MacEachen introduced wage controls for federal civil servants, allowing a 6 per cent increase this year and a 5 per cent increase next year. Tough times demand tough action, he told Canadians on budget night.

Provincial premiers, when they met with MacEachen to plan joint action across the nation, flatly turned down the proposal to institute similar wage

controls for provincial civil servants. The premiers determined that such a move would be unpopular with the citizenry and that it might result in the defeats of their respective governments in the next provincial elections.

MacEachen was right. Tough times do demand tough action. We should all be willing to do with less, provided that prices and interest rates — especially interest rates — are also reduced to reasonable rates of 10-12 per cent.

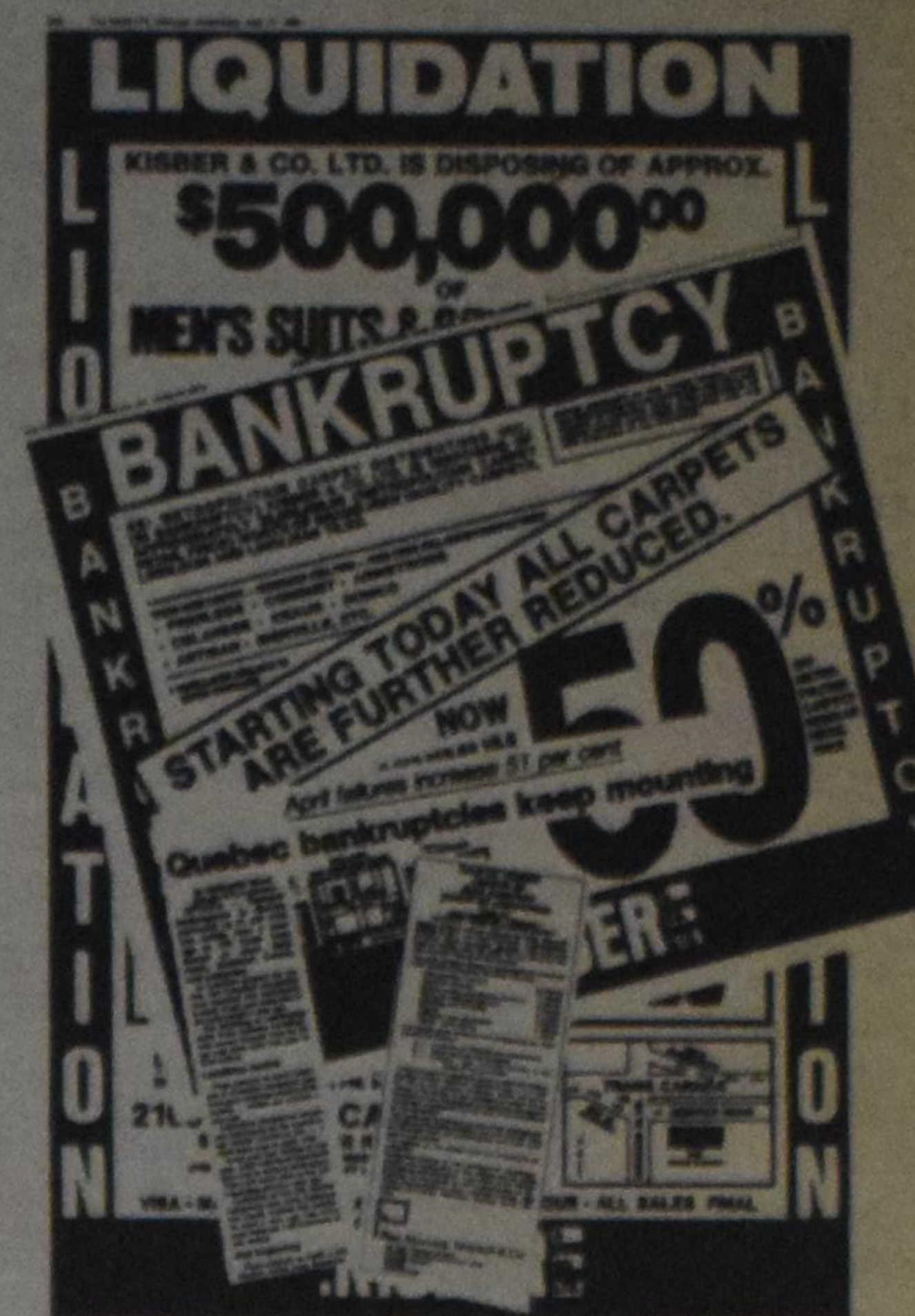
Testing

What is God telling us in all of this? What is the message behind Canada's critical economy? Could it be that our Lord has had enough of our affluence? Could it be a time of "faith-testing"?

How is our faith affected when we are forced to sell our house because we can no longer afford it? What happens to our trust in God when the economy brings out the downfall of our business, something for which we have worked so hard?

These are most certainly trying times. Our heads spin with depressing news about the economy, the falling dollar, high interest rates. We become caught up in a whirlwind of money and survival and we stop now and then to pray: "Thy will be done", returning again to wonder just how much longer our employer can afford to keep us on.

This seems to be a time of pruning in the Lord's vineyard. He is snipping off those unnecessary vines — those suckers which drain the fruit of needed nutrition. It is as though he is saying to us: "You don't need that beautiful house, a smaller one will do. You don't need your elaborate vacation this year;

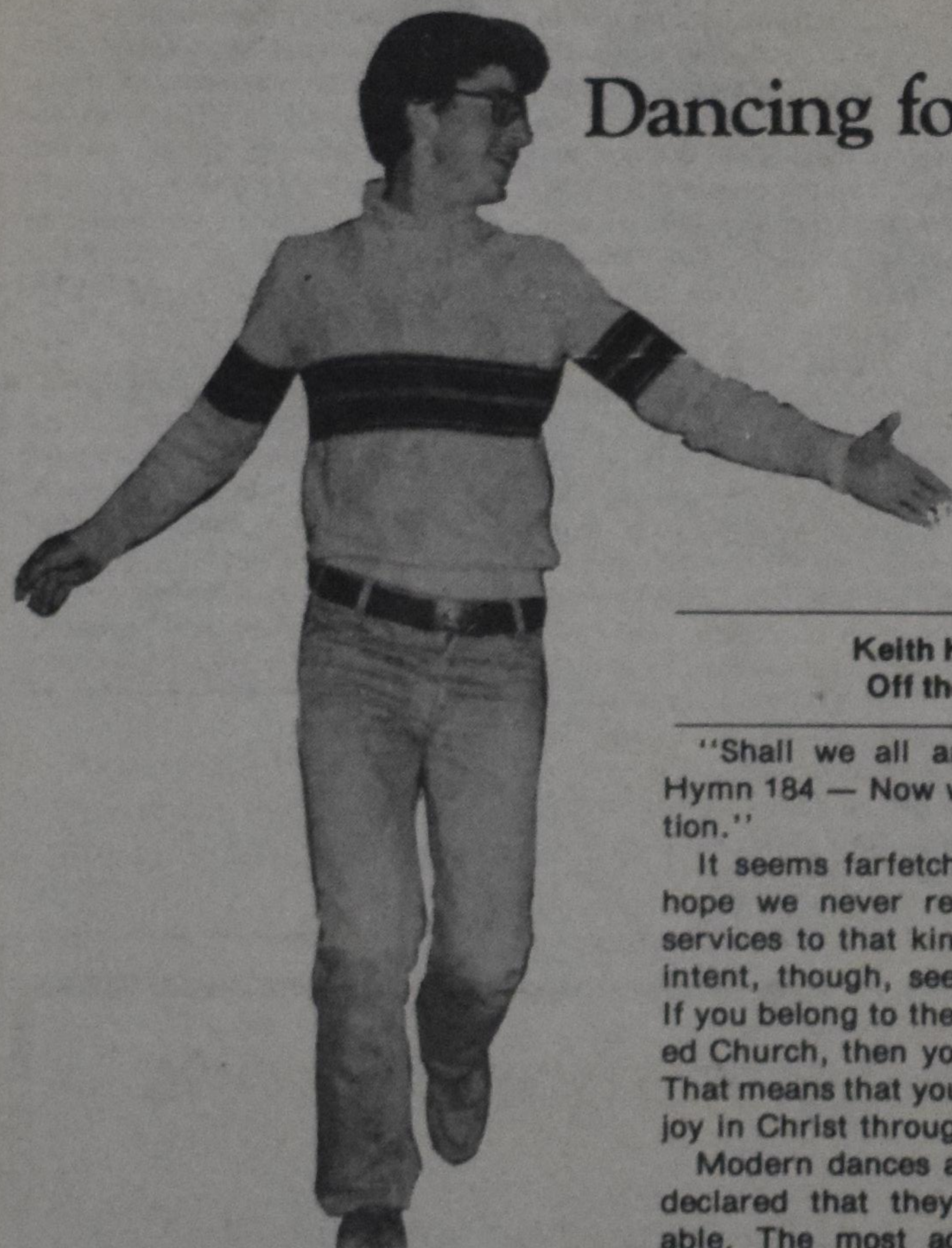


go camping with your family instead."

The Lord warns us of materialism, of gluttony, of idolatry, of adultery. Maybe he is saying: "Enough. It is time for pruning, for testing of our faith."

Can you withstand the pressures of doing with less? It is tough, I know. Tough times require tough economic decisions but they also need spiritual rededication to our Lord. It is so easy to become fatalistic when the economy seems to have such a powerful hold on us. But God governs governments! He rules over Canada, the United States, the Soviet Union, the world.

Even though we are all affected to varying degrees by the current economic climate, let us be steadfast in our faith. Let us read God's Word regularly so that we may find in him "our only comfort in life and death".



Dancing for joy ... and other pastimes

Keith Knight
Off the cuff

"Shall we all arise and dance to Hymn 184 — Now with joyful exultation."

It seems farfetched and, frankly, I hope we never reduce our worship services to that kind of a circus. The intent, though, seems commendable. If you belong to the Christian Reformed Church, then you may now dance. That means that you may express your joy in Christ through dancing.

Modern dances are out. Synod has declared that they are non-redeemable. The most acceptable kinds of

dances are the folk dances, square dances and ethnic dances — the kinds you might do at a church bazaar.

Churches and families have also been assigned tasks when it comes to dancing. Synod said that "it is the responsibility of schools, colleges, churches, homes, and other Christian organizations which decide to sponsor dances to do so not merely permissively but to accept responsibility for their structure and context." And then it also stated that "Christian families who sponsor dances at occasions such as wedding receptions must take responsibility for the manner and context in which they take place."

Dancing is obviously not for everyone. I can't dance. Like smoking cigarettes, I never had the urge. But if my church were to organize a congregational evening of dancing and fellowship, I'd be right up there with my 8-year-old and 3-year-old daughters... and my son, too, if I had one.

I heard about a CRC that holds congregational evenings in which proper Christian dancing has a mean-

ingful place. A church hall takes the sleaziness out of the art form.

I would wager a pair of ballerina's slippers on the fact that a generation of properly instructed young people who take part in congregational fellowship (dance) evenings would have a healthy attitude towards the dance form. They would unquestionably become repelled by the dim-lit disco spots found in so many towns and cities across the nation.

Synod tells us that you can dance Christianly. Report 33 in the Agenda (and eventually in the Acts) of Synod speaks forcefully on the potential for dance.

On paper, Christian dancing seems plausible. In practice, it will take a lot of work and dedication on the part of parents, congregations, schools and colleges, and other organizations. I really wonder if Christian dancing will ever catch on.

At a wedding, I would rather sing songs than dance. At a congregational picnic, I'd rather play soccer than dance. In church, I'd rather listen to an organ prelude than dance to it.

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Letters

Arm ourselves to the teeth

Dear Sir:
Much has been said lately about nuclear disarmament and the Peace movement on the pages of C.C.

Of course, most of us would love to have peace in this world and the nuclear arms race is very frightening indeed. However, such peace and arms reduction can only be achieved when all countries want peace. The U.S.A. and Canada and other Western countries in the free world are not in the habit of conquering other countries. These countries are mostly peaceful. It seems, therefore, rather out of place, to tell the governments of these countries that we want peace. This sounds something like telling a loving husband not to beat his wife.

But, there is an ideology in this world, which does not want peace. This ideology, called communism, has as its basic goal to conquer the world. It started with the Russian revolution in 1917 and has ever since taken away the freedom of other people. Their slogan has been "death or communism". The communist history has been written in blood. We all

know about the bloody suppressions in Hungary, Czechoslovakia, Afghanistan, Poland, Ethiopia, etc. The Helsinki agreement has proven to be a worthless piece of paper for the people behind the Iron Curtain.

We all have experienced what a peace agreement means to the communists. After many demonstrations against U.S.A. involvement in the fight against communism in Vietnam, the U.S.A. made a peace treaty with the communists. The U.S. soldiers went home and a few months later the communists conquered South Vietnam and Laos. Then there were no demonstrations against communist take-over. Therefore, one must come to the conclusion, that the demonstrations against U.S. involvement were communist-inspired.

Thus, history plainly shows us that communism has only one goal. That goal being the destruction and conquering of the entire free world. In the communist ideology there is no room for democracy, for free Christian religion, for free Christian schools or free parent/child relationships.

This enemy of our freedom is waiting at our borders. Ready to take over, whenever it gets a chance. Or are we so naive to think that inspite of communist aggression in half of the world, those "peace-loving" communists will not harm us?

Let us wake up to the fact that there is a vicious enemy out there who wants to bring misery and destruction upon us. Let us, therefore, urge our government to arm itself to the teeth because, according to Romans 13, it is the task of our government to protect us against evil doers. It is unbelievable to see ministers of the Word support peace movements urging our Western governments to limit their defences against the devil-inspired communist movement.

In the words of General Ramsey Withers (Chief of Canada's defence): "Is it not passing strange that we see the demonstrations in the West targeted against American and European theatre weapons and not the continued buildup of the Soviets?" and furthermore he said: "It is the work of the Soviet

effort, devoted to disinformation, that creates the environment in which people, honest concerned people, are misinformed".

One can understand why the communists would be against the testing of Cruise missiles on Canadian soil or anywhere else. However, why would Canadians

be against the testing of a super defensive weapon?

In conclusion, one has to agree that peace demonstrators are either misinformed, plain pacifist, communist inspired, or totally naive.

John A.W. Eisen,
Renfrew, Ont.

Be honest, advertisers

Dear Sir:
I would like to protest some of the phony travel ads in which the lowest possible prices are printed in figures half the size of the overall ad. These are obvious "come-ons", which would not be any worse than a \$100.00 item being advertised at \$99.99, just to make it look better.

However, in the case of the travel ads the lowest prices are often on very restricted dates that have long since been sold out. You need a magnifying glass to read the fine print, only to find

out you have to stay 13 or 12 or 11 weeks (\$435.00), etc. Some need Canadian and Dutch airport taxes as well as double the regular price for cancellation insurance.

All of this adds up to leaving a bad image with the readers and I really think it is about time you at C.C. took some time to scrutinize these ads and tell these people to clean up their acts.

It would be so much nicer to have straightforward Contact, especially among Calvinists!

James Vanden Berg,
Port Robinson, Ont.

Male headship, female submission

Dear Sir:
I was not very happy after reading the editorial "Once again the place of women" by Anne Hutten in your paper of May 7, 1982. How is it possible that Mrs. Hutten can turn the Bible upside down, re. women in office? Does she not know or take seriously: "Thus says the Lord?" The claim is made by her that Christian tradition, not the Bible, is what cast women in an inferior role. When we carefully study the Word of God, we can only conclude that it calls for feminine submission to masculine authority. This does, of course, not mean that women are to be puppets or slaves to men. Nor does it mean that they have

nothing to contribute to the church or to the community or the home. But it does mean that the man holds the position of leadership.

Furthermore, I am convinced that a violation of the pattern established way back at the dawn of human history in the garden of Eden can only bring the disfavour of God. It blocks the way to a truly satisfying and fulfilling life for both men and women.

Let me quote 1 Timothy 2:11-14: "Let the women learn in silence with all subjection. But I permit not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the

woman being deceived, was in the transgression."

The underlying principle relating to a woman's behaviour in church is that of male headship. In no way is she to violate the God-ordained pattern of masculine authority and female submission.

If a woman is to honour God within the assembly of believers, she will not abdicate her divinely assigned role of subjection to the man. She won't covet the pastorate. She won't strive for domination over men in the diaconate. Rather she will submit to the order God Himself established to govern the relationship between the sexes.

Rits van der Woude,
Surrey, BC

feelings of loneliness, rejection, isolation and inferiority felt among the people of God who for one reason or another may not quite fit in.

It is the responsibility of every member of a congregation to minister to the needs of each other and experience the "fellowship of the Saints". In this way the body of believers can be built up for service in God's Kingdom to give Him the glory.

Rev. Schalkwyk is pastor of the Christian Reformed Church in Collingwood, Ont.



Leonard Schalkwyk
Pastoral letters

Young adults

Recently it was my privilege to be present at a day rally of the young adults in Hamilton.

Those who attended came from as far as Chatham, Ottawa and Huronia. This, to me, shows a real need for contact in this group in our churches. The church has a tendency to categorize people in various groups such as Young People's, Young Couples, Ladies or Men's Societies. Where is the young adult to fit in?

Several of our cities do have young adult groups. Their program includes Bible studies, guest speakers, singing, sharing and prayer together. They also have a newsletter which carries the meaningful name "Fellowship".

Young adults are often a forgotten group in our churches. The

size of our congregations is counted in the number of "families". We have "family visiting". This is no doubt covenantally correct. But, young adults have many gifts that should be recognized by the church and utilized within the body of believers and the community. Last winter a group of Christian Reformed young adults participated in a skiing week in Collingwood. They used their talents in the church by singing for us. We will not soon forget the touching way in which they did this.

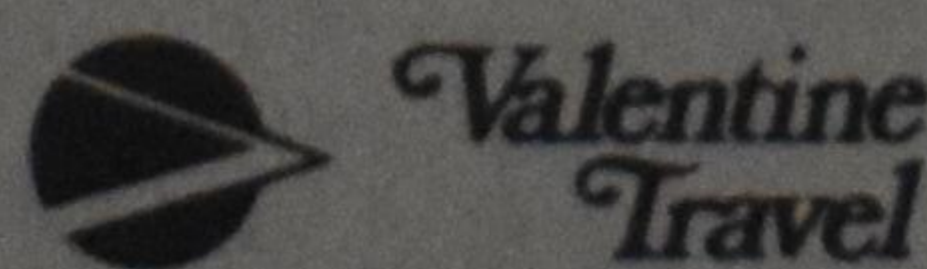
The church is the fellowship of believers. We need to experience more of this fellowship in our midst. Perhaps age and marital status boundaries should be taken down in the churches and "fellowship groups" set up within the congregation. There are many

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Church

What are we singing in church?

As I go about preaching here and there, it seems that almost every congregation is busy introducing new hymns and spiritual folksongs. Many singspirational tunes often reflect little sensitivity to the Reformed faith. I have seen good biblical sermons get undermined by the songs that surround them, songs that people pick up on fundamentalist radio broadcasts, at summer chapels, and at Bible conferences. People fall for them, songs like "Take the World and Give Me Jesus" and the verses which precede the chorus "Thank You, Lord, for Saving My Soul." Good Reformed preaching cannot stand that kind of competition. It has been said that the Reformation sang its way into peoples' hearts and lives. It can also sing its way out by the use of fundamentalist songs. (Dr. G. Spykman in *Renewal*).

Grace Chr. Ref. Church,
Chatham, ON

Please limit applause

Recently we, as a congregation, responded to special music in our church with applause. The response could be interpreted in various ways. Perhaps it is the congregation's way of agreeing with the testimony, a way of saying amen to the musical message. However,

usually in our society, applause means praise for the performer. As the church council, we encourage you to express your appreciation to participants in the worship service, after the service and in person. Applause for music during the service is out of place since we don't make it a practice to applaud any other part of the service. Council appreciates the willingness of members of our congregation to share their talents with us but we wish to discourage the use of clapping to show that appreciation.

Bethel Chr. Ref. Church,
Newmarket, ON

Consistory kindly asks the congregation to refrain from clapping after musical contributions in our worship services. This does not mean that we may never clap in church. Of course, we may, and that has been done on various occasions. Neither does consistory want to discourage spontaneity. We would like to add yet that if you have really received a blessing from certain contributions in our services, how about thanking the people personally. Finally, all praise goes to God for different talents he gives. He is the giver of all good gifts.

Grace Chr. Ref. Church,
Chatham, ON

A united stand on Christian education

The thought struck me as I was driving home after the annual spring membership meeting of the Sarnia Christian School Soci-

Press Parade

ety that we do not always appreciate that which we have within our Christian school system. We have such a nasty habit of zeroing in on the negatives: the problems we have in attracting non-Christian Reformed people, the increasingly high cost of such education, and things of that nature. To be sure, our schools have their share of problems. We need not minimize them.

At the same time we also have something very positive going for us within our system of Christian education. That point was well driven home at the meeting by a non-Christian Reformed member by the name of Mrs. Braichet whose children attend the Sarnia Christian School. She spoke enthusiastically and in glowing terms about the school, calling it the best school in Sarnia. I feel it did our (at times) negative hearts a lot of good to listen to her testimony.

I'm convinced that we must become more positive about what has been — and still is — happening within our schools. We should quit being so apologetic about what we are doing, as if we were doing the wrong thing. We can and should be more forthright and positive; for we believe, don't we, that what we are doing we do in the name of Jesus?

I realize that there are members within our own congregation who are still standing on the sidelines as far as

Christian education is concerned, for whatever reason. Now, I for one, am not prepared to throw any rocks at anybody, but I would like to say to them: "Why don't we all join our hands together, as one body of the Lord Jesus, also in this important venture."

And the money? I'm convinced that if God's people live in obedience and share the cost together, God will provide by giving us whatever we need. Let's think and pray about these things together.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, ON

Deacons promote old age homes

Classis Huron favours the Proposal of the Deaconal Conference to establish a Senior Citizen Housing and Care Committee ... to make sure that limited care facilities for the elderly are available in Classis Huron within the near future.

Clinton (ON)
Chr. Ref. Church

Classis Quinte decided that the Deaconal Conference of Classis Quinte be asked to produce guidelines outlining the procedures and steps required to establish a Senior Citizen's Home. The guidelines should also include financing procedures and requirements to establish facilities in which some minimal nursing assistance can be given. The purpose of the guideline should be to aid the

churches or groups interested in establishing such facilities in the future. The guideline committee should be made up of people who are experienced in the area. Those churches which are not presently involved in establishing a Home in their own area should seriously consider supporting a neighbouring church which is active in this area.

Classis Quinte
Chr. Ref. Churches

Montreal Harbour work expands

Sea Sunday is a day on which special emphasis is given to the work of Rev. Hans Uittenbosch in the Montreal harbour. His work is expanding and Classis Quinte and Eastern Canada have approved the hiring of a Seminary intern for the period of June 1982 to June 1983. Mr. Tim Berends has been selected for that task. To support him the churches are being asked to contribute \$5.00 per family on Sea Sunday. Calvin Seminary is paying half of the cost.

Maranatha Chr. Ref. Church,
Belleville, ON

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Serving abroad

Letters from missionaries that have appeared in church bulletins

Spring 1982.

Dear Friends:
Spring is in the air, even here. We have already had four good rains — earlier and heavier than other years. The haze of fine dust that blanketed everything for months has been scrubbed from the sky and rinsed off the earth.

Mango season is just starting too. Friday I operated on its first victim: a ten-year-old boy who had fallen out of a tree while trying to pick one. He got a broken wrist and a belly full of blood for his effort. There will be many more like him, and worse, before the season is over in 2-3 months.

Having been at a Nigerian conference of medical missions, I am coming slowly, impossibly, to the realization that in this real and imperfect world, Mkar Christian Hospital is a paradigm of what other mission hospitals are striving for.

At the conference, the Plateau State governor affirmed that his administration had a better relationship with and stronger funding for medical missions than any other state in the country. Currently our Benue state government has paid all its subsidies for 1981,

and is only three months behind on salary grants. That makes our state the best in the country in terms of degree of actual government support for medical missions.

Nigeria is westernizing at a dizzying pace. A decade ago, 5 per cent of children went to school, now 80 per cent do. The difference is beginning to be felt. Normally our hospital midwifery school has about 50 applicants for 50 places. This year, the last year in which people with only primary school will be accepted, there were 926 applicants.

A week ago I looked after a woman with rabies. Like everyone else with that disease, she died. But a few hours before she did, she gave birth to a very healthy baby girl. To the best of my knowledge that has never been recorded before.

I tried to overcome the prevailing cultural taboo against autopsies in order to confirm the diagnosis, publish the findings, and contribute to the world-wide understanding of the disease. However, neither the advancement of medical science nor the prospect of a more certain survival of the child carried any weight against the implacable

abhorrence of operations on the dead.

It was the first time in three years that I have seriously tried to secure an autopsy. Failure to receive permission simply underlines why we usually don't bother. The baby continues well.

I recently operated successfully on a child with a meningocoele one hour after it was born. A meningocoele is a tumour of the tissue lining the brain. Most of the ones I have seen here have been huge and inoperable and soon developed fatal infection. This is the first one I have been able to remove, and the baby has done very well. He went home with nothing but a scar.

At home the children are becoming more articulate, more troublesome and more loveable. We live each day at a time with its joys, sorrows, and unending strengths. Undergirding them all is the conviction that it is our father's world, and that he continues to give us a good place in it. We thank you for the support you continue to give to our work here.

John & Gena Van Dorp,
Mkar Christian Hospital,
P.O. Box 261, Jos,
Plateau State,
Nigeria, West Africa

All creatures, great and small ...

The headline in our local newspaper read: Parents Win, Infant Dies. I don't know if you read it, but as the father of a mentally handicapped child I must say something about this.

I realize that the couple who let their severely retarded son die has requested that they be left alone to live with their decision. I am also aware that the Indiana Supreme Court voted not to interfere with the parents' action. But I must express my disapproval and indignation. True, the infant, besides suffering from Down's Syndrome, had a deformity of the esophagus which prevented nourishment from reaching the stomach. The doctors, however, advised the parents that they would be able to correct the defect. That meant the dying baby could have been helped. The infant boy did not have to starve to death. But the parents decided that they had better let him die.

My wife and I, together with the parents of Billy and Casey and Loren and Mark and Sharon, know what it means to have a mentally impaired son or daughter. And so we can sympathize with this Indiana couple. We can understand their grief and pain. Yes, we are in a position to share in their suffering. But we cannot possibly comprehend how they could let their infant son starve to death.

To be sure, it is difficult to rear a retarded child. The parents of a mentally defective son or daughter are burdened by a chronic sorrow. "But woe to all," says Jesus in Matthew 18, "who despise one of God's little ones." No, God will never just leave them alone. May God have mercy on this father and mother who sinned so grievously and lost so much when they refused to accept and care for their handicapped son. And may the Lord of life help all of us to really value each one of his children given to us by his grace.

Rev. Peter De Bruyne,
Second Chr. Ref. Church,
Brampton, ON

Music

The Devil in rock music

Bill Van Dyk

Bob Larson, author of *Rock: Practical Help for Those Who Listen to the Words and Don't Like What They Hear*, knows his audience. They are conservative Christians who don't know very much about rock music, and who probably don't know much about Latin America, Hiroshima, Sigmund Freud, or Jimmy Page either.

That makes things easy for Mr. Larson.

In chapter five, he tells us the story of "Laurie," a young girl who runs away from home to join a strange cult and live in total submission to a mystic guru, thereby causing her parents endless grief with this reckless action. On searching her room, they find out that she has been listening to too much of the Moody Blues and George Harrison lately.

Larson aptly warns his readers that "a simple check of the records your child listens to may prevent heartache and disaster later." This is a solid punch into the solar plexus of bourgeois "Angst." Larson invokes the bogeyman of every self-respecting Christian parent. Horrifyingly, he notes, the cult has even taken complete control of Laurie's property. What could be more frightening?

If you stick with Larson's account of things, it all seems very simple. Laurie's parents raised their daughter with no problem until George Harrison, with his chanting and syncopation, swept her into the abyss of Hinduism. But Larson's account is a complete fabrication. Most people who have investigated cults agree that the real-life Lauries join because their very own parents — and, perhaps their churches — have let them down. Basically, they have felt neglected and unloved. The idea that anyone could be made "susceptible" to a cult by listening to rock (or any kind of) music is patently ridiculous.

But then, people don't invite Bob Larson to speak, and they don't buy his book, to have their own faults pointed out to them. But people will, apparently, throw all sense and rationality to the wind in order to find themselves a scapegoat for their own family problems.

In this scheme of things, credibility is established by identifying one's self as a Bible-believing Christian, a categorization that apparently does away with the need to be scrupulous or evenhanded. Innuendo and sensationalism are okay, if they are used in the furtherance of the kingdom. Joan Baez may be accused of being a lesbian, George Harrison of worshipping cow dung, and Eric Clapton of using acupuncture

(??), if it helps diminish their evil influence on our teenagers.

Well, it is sometimes said that people look for simple solutions — and scapegoats — in hard economic times. But I find it hard to be patient when a Christian promotes such rubbish. Larson says that rock music is corrupting our youth. And to some extent I agree. Some rock music is corrupting our youth. But I also feel that Bob Larson is corrupting our parents by trying to exploit those of us in the Christian community who find it easy to become paranoid about the

Cockburn, Steve Winwood, or any of the other important, decent rock performers. Chances are that if he did, he would have found some juicy tidbit about them too. Anyway, Bruce Springsteen drinks beer. Bob Dylan took his son to a rabbi. Steve Winwood meditates. And so on. These are excuses for avoiding the real issues: what rock music is all about, what it is saying about life, where we, as parents have gone so wrong that a whole generation found our values inadequate in the 1960s.

The logical conclusion of

supposed to seep into your unconscious influencing you and other listeners in certain, most often unspecified, ways.

This peculiar notion probably originated with the Beatles' *Abbey Road* album on which "Paul McCartney is dead" was supposed to have been uttered somewhere. Subsequent investigation proved the claim false.

The people making charges such as this one, as far as can be determined, are probably a whole lot more responsible and rational than the people who will be most excited by the stories. At least one, Steve Wilson of CJBK London, has enough intelligence to point out that most rock groups who seem to be doing it (there aren't very many) do so more to boost record sales than anything else.

But, rock performer Jimmy Page of Led Zeppelin is serious about making strange recordings. He is a genuine occultist, as is well known, and lives in the mansion in which Aleister Crowley, a 19th century devil-worshiper used to perform his rites. Page, besides thinking of himself as a witch, is a rather stupid and obnoxious performer. It seems that the rest of the band is now fed up with his obsessions. His brand of music, heavy metal with a folk-like experimental twist, is not even admired by rock critics themselves. Ironically, their one masterpiece, "Stairway to Heaven," is the focus of all the attention to demonic messages.

Already, I have overheard ridiculous conversations on this matter. The great danger is, of course, that people who are otherwise completely uninformed about rock music will begin to draw foolish generalizations out of a few isolated instances.

But let it be made clear first of all that there is no imaginable way in which demonic messages, or any kind of message, can influence anybody when played backwards!

This is sheer unfounded nonsense with no foundation in any sort of credible research. It is compared to subliminal advertising (quick flashes of coke and popcorn on the movie screen which arouses people's appetites subconsciously).

But subliminal advertising relies on a recognizable and decipherable image. The unconscious cannot be affected by anything which the consciousness itself could not understand. The unconscious knows what a coke and popcorn is because it has experienced it through the earlier conscious activity of the viewer. But neither the conscious or the unconscious can make any sense of recordings played backwards. It sounds awful, but to associate it with occultic powers is absurd.

The power of the devil is, indeed, real, but he does not play petty jokes and games with people when he could put himself to more profitable use by sowing fear and paranoia and hatred and blindness.

Well, we are sure to hear a lot more about these subconscious messages. Now that it is a media sensation, commercially oriented rock performers like Ozzy Osborne and AC/DC are sure to start inserting these messages in hopes of free publicity and more profit. Of course, AC/DC played normally puts many of these backwards messages to shame in terms of brutality and sadism.

But when I see all the excitement and hoopla generated by these ridiculous charges, and by irresponsible documents like Larson's book, I'm tempted to join a monastery myself. I feel ashamed to see that more and more people associate Christianity with sensationalism, trivia, self-righteousness and foolishness, instead of with heroism, gentleness, compassion, and love, as demonstrated by the Mother Teresa's of the world.

If we continue to prefer simple, comforting solutions to the problems of life in North America in the 1980s, we will reap the whirlwind.



John Paul Jones, Robert Plant, Jimmy Page and John Bonham of Led Zeppelin

"outside world".

Larson, basically, does not know what he's doing. He has collected a jumbo of facts and impressions, and a lot of newspaper clippings, and he's frightened by some of the things he's heard and read. But he understands neither rock music, nor reality. He is on a witch hunt, with evil spirits lurking behind every corner. He is at once self-righteous and vindictive. And he represents every weakness of American fundamentalist thought in this one slim volume.

He cites example after example of some disgusting fact about some disgusting rock star. What he fails to understand about this approach is that facts must support rules, not vice versa. Thus, a communist writer, using Larson's approach, would decide first of all that all Christians are hypocrites. Then he would make up a list of every available Christian who has been a hypocrite, and he would thusly have his proof. But we rightly respond that Christians are not perfect, and neither are many people who call themselves "Christian" true believers, just as many of Larson's rock stars are less interested in rock music than they are in wealth and fame and self indulgence.

Where does that leave Larson?

It is very telling in this respect that Larson does not mention Neil Young, Bruce Springsteen, Bob Seger, the Police, Bob Dylan, Bruce

Larson's book is that we should cast all non-Christians out of our midst. Next, we should get rid of all of their books, poems, music, and paintings. Next, if it weren't for the attraction of all our modern electrical conveniences, we should retreat to monasteries where we would no longer be threatened.

I had frankly hoped to ignore Larson's book. It's not very important and it's not very well written. It reads like a testimonial, not an analysis. He confuses American values (like patriotism and short hair) with Christian values. He also contradicts himself occasionally, a problem which is probably a result of having been frequently challenged by better-informed disputants, particularly on the issue of Christian rock, which he used to reject but now finds acceptable.

But, with the sensational charges of subliminal demonic messages in rock music surfacing, and with the growing popularity of simplistic scapegoat bashing, I felt it was important to discuss the issue before it becomes overwhelming.

Demonic messages in rock

Bob Larson notes in his new book that the demonic messages in modern recordings are supposed to be recorded backwards on certain rock albums. The ones he most often cites are ELO, Queen, and Led Zeppelin. When their music is played on your home stereo, these messages are

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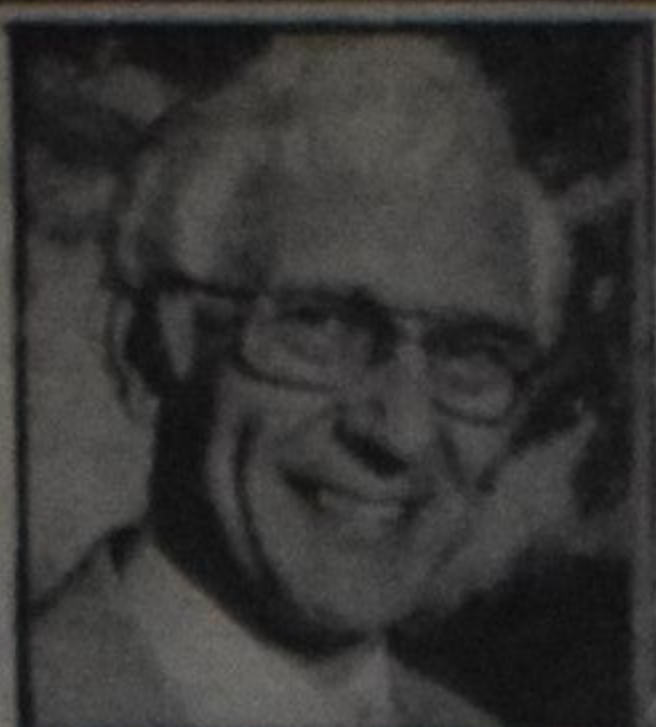
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Church



William R. Rang

Skylights

Only one rule

We were discussing Christian nurture and debating how many rules there should be in a Christian home. There were a dozen or so of us, all principals we were, drawn together at Calvin College from all over Canada and the U.S.A.

Yes, how many rules should there be in a family? We could not agree and asked our professor, Dr. Gil Besselsen, "Should there be a number of rules or should there be as few as possible?" He looked at us for a minute and said, "In my family we have only one rule." That was the end of the discussion and we were dismissed.

Only one rule! In the dormitory we discussed his answer. How can you have only one rule? Which rule should it be? Of all the rules for a family that one can think of, which is really the only one?

The next morning we had our usual breakfast in the classroom, donuts and coffee. We talked about the unknown rule and concluded that the evening discussions had not brought us closer to the answer. Even Ken Swets of C.S.I. shook his head.

We weren't left in the dark for long. After opening devotions Dr. Besselsen gave us the answer. "John 14, verse 15," he said.

"If you love me, keep my commandments."

We soon agreed that this quote from scripture taught us three things. First of all, it taught us to look to Jesus in order to be guided when we must make rules for our families. Too often and too easily we lay down rules that find no support in scriptures.

We also learned that there is a strong relationship between obedience and love. Obedience without love is slavery. Our rules and commandments must be soaked in visible and comprehensible love.

In the third place, our commandments must be Christ's commandments. The rules that we give our children do not seek to help them become obedient children, useful Canadians, and nice neighbours in the first place. We nurture for service on earth and for citizenship of the New World.

When we and our children arrive in his presence, he will welcome us, "Because you have loved me," he will say.

Vander Griend installed as associate minister of evangelism



(l to r): Rev. Alvin Vander Griend, Associate Minister of Evangelism; Rev. Milton Doornbos, President of Board of Home Missions; Rev. Dirk Hart, Minister of Evangelism; Rev. John Van Ryn, Executive Secretary of Home Missions

Alger Park Christian Reformed Church in Grand Rapids, Michigan was the setting for the installation of Rev. Alvin Vander Griend as Associate Minister of Evangelism of the Christian Reformed Church.

Seminarian Dale Slings led the service and Rev. Dirk Hart, Christian Reformed Church Minister of Evangelism, brought the message

"That My House May Be Filled" (Luke 14:12-24).

Rev. John Van Ryn, Home Missions Executive Secretary, charged Rev. Vander Griend to diligently pursue his denominational leadership role of "... assisting the Minister of Evangelism and promoting evangelism in all the churches of the denomination, being especially responsible for evangelism literature and materials."

Rev. Milton Doornbos, president of the Board of Home Missions, charged the congregation to "pray, encourage and rejoice" with Rev. Vander Griend in his work. Rev. Vander Griend will work closely with Rev. Dirk Hart as Home Missions seeks to fulfill its mandate of "encouraging and assisting congregations and classes in their work of evangelism."

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Spanish TV series draws big response

PALOS HEIGHTS, ILL. — A television series aired recently by the Spanish language department of The Back to God Hour has produced the highest audience response ever recorded for a single Back to God Hour broadcast project. Five thousand letters from the United States and Latin America poured into The Back to God Hour just days after "The Life of Christ" was telecast in 10 major U.S. and Latin American urban areas.

Response was especially heavy in the San Francisco Bay area and in the Dominican Republic.

Viewers were encouraged to write to The Back to God Hour for cassette tape recordings of messages by Rev. Juan Boonstra, the Spanish language

broadcast minister of The Back to God Hour, who produced the television series. In San Francisco and the Dominican Republic, as well as several other areas, viewers saw nine half-hour television programs that aired consecutively just before Easter.

In other markets, a condensed version of the project, which featured two of the programs, aired during the week before Easter.

The programs focused on Jesus Christ, and portions of the programs included dramatic recreations of scenes recorded in the Gospels. According to Rev. Boonstra, there is a high interest among Latin Americans in the life of Christ. Boonstra says that factual information about Jesus is often unavailable in Latin America because traditions obscure the historic record and people in the culture are not encouraged to read the Bible.

Other countries with especially high audience response were Guatemala, Costa Rica, Honduras, Panama and Argentina.

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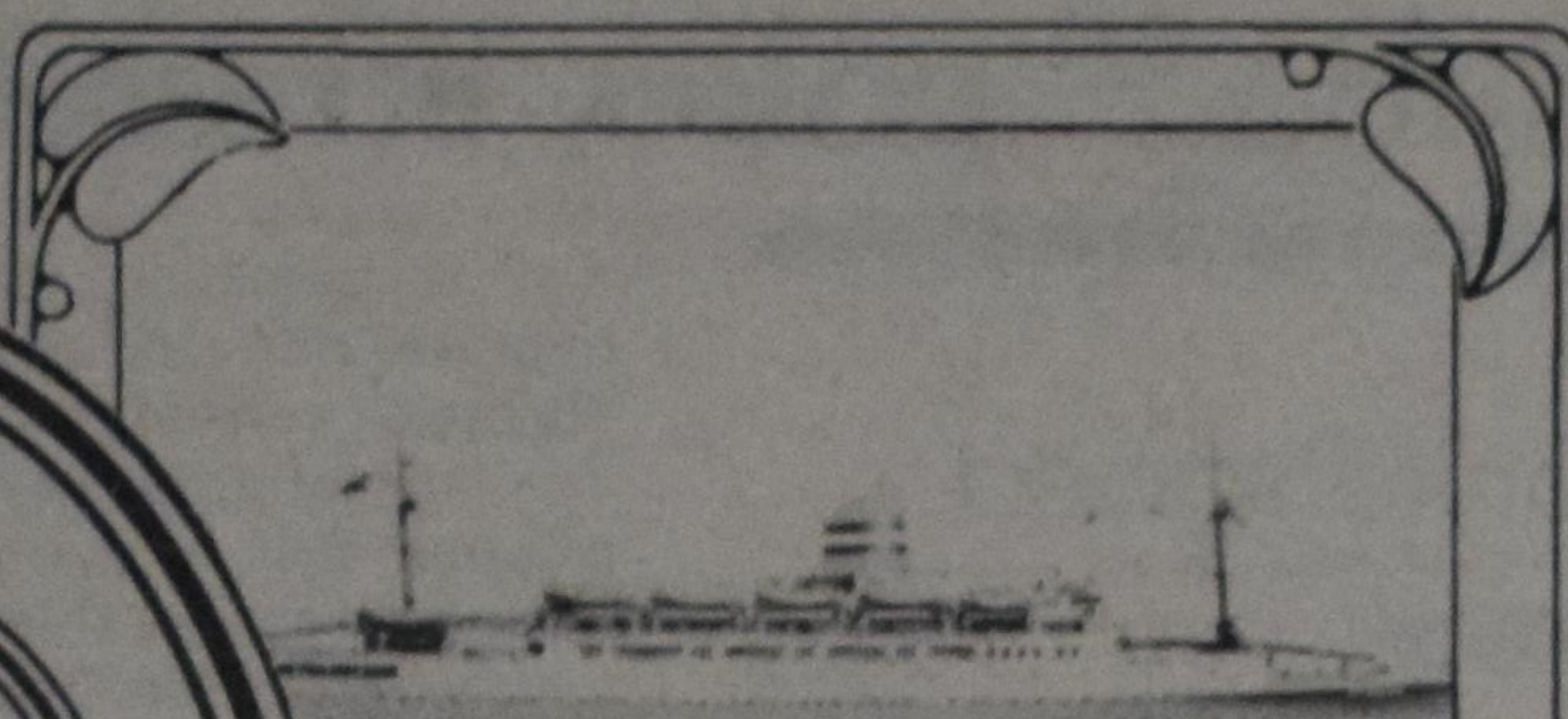
Leonard de Vries, LL.B.

(Mr. in de Rechten, Leiden)

Also Dutch Law

They shaped our lives

part 8



Why did they immigrate?

"There are two kinds of immigrants here. One group were pioneers from the moment they arrived. The other group has to learn through the slow process of experience."

- from the diary of Henry Kroes

Who were they? What kind of people came to Canada in 1908, 1926, 1948, 1957 and all the other years? What were they running away from? What did they hope to find? What kind of skills did they bring, where did they settle, what were their dreams and disappointments during the first difficult years? And finally, looking back, what are they most grateful for?

These were questions asked in a nation-wide survey in 1980, which triggered this history. As surveys go, the facts seemed cold and impersonal at first, but became very much alive as return after return added personal glimpses, and further correspondence and phone calls added details. The real *bonus* of this project came in the form of diaries and letters, practically all of them written when memories were still fresh and undistorted by the passing of years. These written records, originally written in Dutch, form the basis for most of what follows, the stuff that good histories are made of.

But before we go into these personal accounts, let's check the facts that will put things in perspective, and help us visualize the historical scope of the Dutch-Canadian experience.

First, the big picture

Since 1900 almost 230,000 Dutch people moved to Canada, more than half of them during the first decade after World War II. From 1948-1957 one of every eleven people entering Canada was Dutch. Even more notable was the high percentage of Calvinists among them. (We'll use the word Calvinists to describe the *Gereformeerden*, and Reformed to denote the *Hervormden*, as has also been done in other immigration studies).

We say *notable* since this group represented less than 10 per cent of the Dutch population. As practically all of the Calvinists joined the Christian Reformed Church upon their arrival in Canada, the following table illustrates their importance in number:

Year	Number who joined CRC	% of Dutch immigrants
1948	2,716	38.8
1949	3,444	48.0
1950	2,848	14.8
1951	6,198	32.5
1952	6,834	32.2
1953	5,206	25.4
1954	3,485	21.4
1955	1,713	24.5
1956	1,028	12.9
1957	1,955	15.9
Total	35,427	25.6

The Calvinists who moved away from The Netherlands seemed to favour Canada, while other religious groups chose other destinations. Australia, for instance, attracted a high percentage of Roman Catholics, The Netherlands' most prominent denomination.

As Chart 1 indicates, Dutch immigration to North America went through several cycles. Since the mid-sixties their number has been insignificant in Canadian immigration records. But by that time the Dutch Calvinists were firmly established in their new homeland. Their high birth rate helped to Canadianize the CRC membership. By 1969 half of Canada's CRC members were native born.

Survey participants

Although survey participants ranged in age from 18 to 82 and included a few who were born in Canada, the majority came to Canada in their teens or twenties and are now, almost thirty years later, at about the same age as their parents were when they took their families to Canada.

The average age of their fathers or grandfathers when they immigrated as heads of a household was 43.9. An average family included 5 children. That means 5 children who came with them from The Netherlands. Eleven per cent of the families left one or more older children behind.

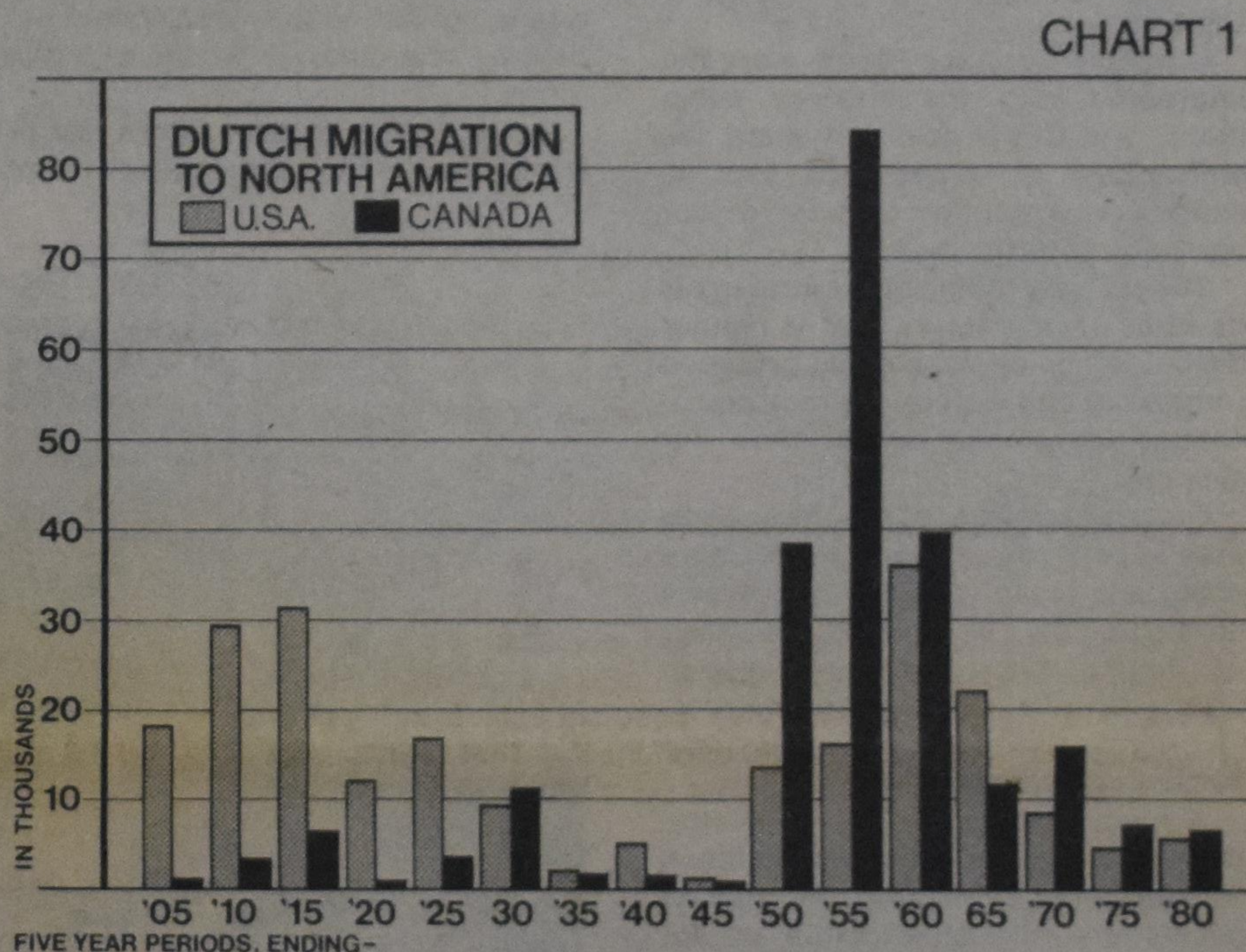
But families coming to Canada were also very small. One boat load numbered no fewer than 33 honeymooning couples. For some, like **John Booy** and his fiancée, waiting for visas could be eliminated completely if they were only married, so they were told. Since the future Mrs. Booy worked next to the city hall, John managed to persuade her to get a marriage license one Saturday morning, ten minutes before closing time and the wedding took place soon afterwards, seventeen days before they sailed for Canada.

It was not unusual for large families to immigrate. They were the prime candidates for a move away from the crowded Netherlands. When asked: "Why do you think your family moved to Canada?" more than 60 per cent surveyed answered that it was done to give children in the family greater opportunities.

The most important reasons cited:

1. Children's future 60.6%
2. Lack of vocational opportunity in Netherlands 29.0%
3. Shortage of housing & land 26.1%
4. Dutch bureaucracy 25.1%
5. Desire for a new start 15.3%
6. Threat of communism 7.8%

There were other reasons, too, including conflicts with family, or a way to mend a shaky marriage and get



a new start. Several respondents gave more than one answer.

Compare these answers by many second-generation immigrants with the following by those who came as adults, and we immediately see that the above list tends to idealize the experience. Here are the older immigrants' answers to the question: "What were you most glad to get away from?" (Only one answer allowed).

1. Bureaucracy 24.1%
2. Employer, work problems 22.6%
3. Crowded conditions 13.1%
4. Climate 11.7%
5. Limited housing, land 10.2%
6. Narrowmindedness 10.2%
7. Threat of war 5.1%

Almost 76 per cent of the people surveyed were first employed in agriculture, most of them as farm hands. Some came with construction skills or a background in office work. Five bakers shared that there was an overabundance of people with their skills in The Netherlands, reason enough to go elsewhere.

The great number of agricultural workers shouldn't surprise us. This is what Canada asked for. Factory workers, clerks and insurance salesmen alike migrated as agricultural experts if somewhere in their work history they had been exposed to work on a farm, in the fields or at a nursery.

Occupations today of these same people are quite different:

1. Homemaker 16.6%
2. Retired 16.3%
3. Agriculture/Forestry 13.2%
4. White collar/office 8.1%
5. Teaching 7.5%
6. Construction 5.4%
7. Civil service/military 4.4%

8. Accounting/Insurance 4.1%
9. Technical/research 3.1%
10. Own business 2.7%
11. The arts 2.4%

The list can go on and on. The Dutch immigrants of three decades ago have diversified. They have since become part of the fabric of Canadian society.

This is verified by other kinds of involvement, membership in political parties, service clubs, professional organizations, volunteer agencies, environmental causes and the social justice movement.

Organizational affiliation in The Netherlands was more predictable: politically 35.5% of those surveyed were active in the Anti-Revolutionary Party, or its junior division, ARJOS. Once settled in Canada political loyalties would be divided among the four parties:

- P.C. Party 11.1%
- Social Credit 3.3%
- Liberal 2.9%
- New Democrats 1.3%

In Canada most immigrants stayed fairly close (within 70 kilometres) to the place where they first settled. If further moves took place it would be toward the larger Dutch immigrant communities where they could find fellowship in their churches, and educate children in the school system of their choice.

Together with other Dutch Calvinists throughout Canada they would also organize and support a variety of distinct Christian organizations of which the C.J.L. Foundation enjoys the widest support.

Next: Have you ever wished you never migrated?

Agriculture

Governments "agri-food" policy stresses production



Elbert van Donkersgoed

Agriculture

Since the publication of *Challenge for growth: An agri-food strategy for Canada* by Agriculture Canada, its projections and proposals have seen considerable discussion. My purpose in writing is to share the consensus that has been developed and the concerns expressed to Agriculture Canada.

Ontario's Christian Farmers are not impressed with the strategy document. The CFFO does not share the enthusiasm of others who look to exports as a solution to many of our agricultural difficulties.

The primary failing of the strategy is its forecast of a future that is neither desirable nor attainable. Its proposed framework and supporting recommendations for growth do not have our support.

Our analysis has led us to conclude that import replacement is far more important to agriculture than export development. The present emphasis on mining our natural and human resources will destroy agriculture's long-term ability to serve our consumers and economy well.

A more responsible agri-food strategy would place its goals within a framework of promoting the role of people and the stewardship of our resources.

The following are excerpts of a detailed summary of the CFFO's concerns as adopted by our provincial board on June 22, in Milton, Ont., and as sent to the federal and provincial ministers of agriculture.

Agricultural development

The CFFO has many reservations about the present development of agriculture. The strategy document appears to assume that all expansion of production and markets will be in agriculture's best interests and will also solve many of the problems we have. This view gives agriculture much too narrow a focus and ignores many significant reservations that exist about our present development.

The following are some of the concerns expressed by our membership:

1. The need to be stewards of our foodland resource should not be labelled a constraint. Agriculture, by definition, should include caring for our resources and should not be defined narrowly as food production.

2. Our foodland resource has definite production limits. Production targets should be related to the identified resource capability.

3. The quality of food deserves greater emphasis. Research should not emphasize quantity at the expense of quality.

4. Producer expectations for return on investment and their labour have risen significantly in the 70's. Sustaining these levels has become difficult and may result in the loss of many good producers.

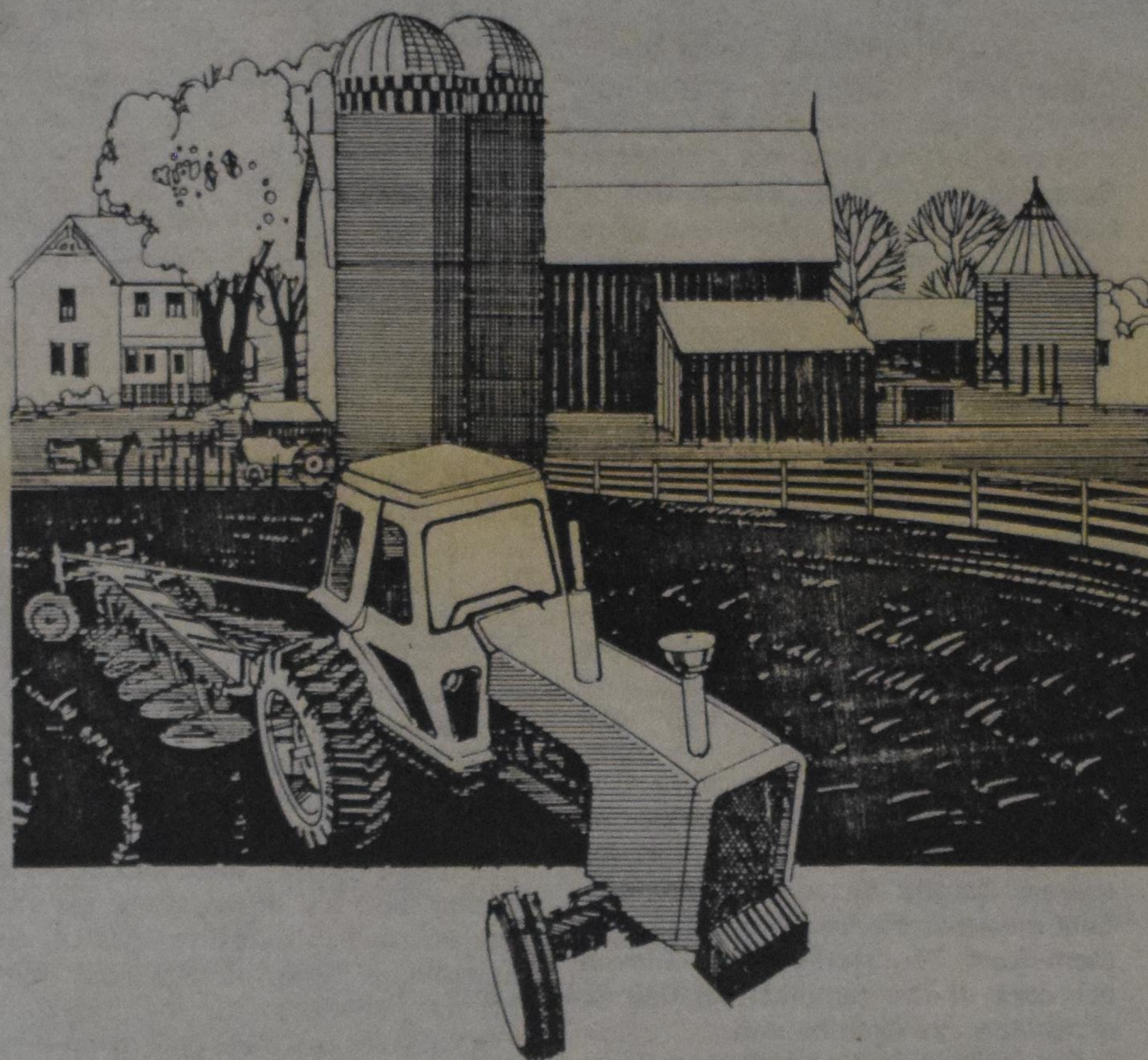
5. Increased processing of food adds new costs to food before it reaches our consumers.

6. There is an emphasis on expanding food consumption by Canadians when, in fact, many of us are overweight.

7. Large farms are becoming a burden to agricultural change and adjustment as economic circumstances change.

8. Parts of agriculture are being transformed into an industry. Agriculture is not an industry and should not become one since it works with life forms.

9. Agriculture is more than a task or a job. The family farm is much more



than a business structure. It is a social institution, a major source of entrepreneurship and stewardship, the cornerstone of rural communities, and a source of the moral strength of our society. Agriculture and the family farm is a way of life. Agriculture cannot be seen as just another economic activity.

As a business structure the family farm is a unique form of enterprise. It is based on co-operation. Manpower, management, resource, ownership and financing are all based on one group of people. This avoids confrontation when each of these factors must come from different individuals or groups of people in other sectors of our economy.

Economic forecast

The forecasts in the strategy suggest that we can increase our agri-food production by two-thirds and double the current dollar value by the turn of the century. We doubt that we can obtain such increases. We doubt that such quantities of food can be sold to consumers. We doubt that committing ourselves to unlimited increases in exports is healthy for the agricultural economy.

It is becoming more difficult to improve and in some cases even maintain current production levels. The biggest problem may well be the growing cost of our current agricultural technology. This technology was purchased in the 70's when interest rates were abnormally low, when capital appreciation on farm land was high and significant taxation benefits made acquisition of new technology relatively easy. Much of the equipment was not purchased with profits! This equipment will be hard to replace or maintain during a period of high interest rates, declining land values and the probable loss of some tax perks.

Production costs are increasing. Production requires increasing amounts of expensive inputs such as fertilizers and pesticides. We have to use poorer land as cities expand onto prime foodland. This land produces less per hectare but input costs continue to increase. Our technology has be-

able to pay for our production costs. But few other consumers among the world's masses can afford our high costs. Although we find food relatively low in costs, the inflation of the 70's has put these costs far out of reach of more and more of the world's people.

We expect exports to decline if the gap between our costs and world incomes continues to grow. The current recession may reverse this pattern if it forces us to reduce our cost structure and our standard of living. Export expansion is only realistic if we alter our economy to make it more affordable to the world's consumers.

Exporting means importing world economic instability. All food commodities face instability in their production since we must live with the varied nature of the climate. Add to this our normal internal or national market fluctuations and we have a lot of instability with which we must cope. A commodity based on an export market faces massive additional instability. Currency exchange rates would be a key example of the additional sources of instability.

Today's agricultural structure is less able to buffer instability. The economics of the 70's have allowed many farm enterprises, including family farms, to expand. Many of these expansions were done for higher profits and have resulted in a higher cost structure for agriculture.

For example, it was deemed economical for a farmer to double a dairy herd from 30 to 60 milking cows by substantial investment in new or bigger technology. However, in most cases, the input costs per litre of milk increased.

For example, if net returns prior to expansion were \$1,000 per cow and \$750 per cow afterwards, the expansion would appeal to the individual farmer since his yearly profits would increase by \$15,000. But the profit margin per unit of production decreased significantly (\$250). Since expansions for reasons of profit maximization have been extensive in the 70's, agriculture has much less internal ability to buffer fluctuating market prices.

Instability in the export market has increased significantly during the past decade. The exchange rate of the Canadian dollar has become erratic. At the moment it favours our exports but it would be very risky to actually expand production for markets that have only become available as a result of our sliding dollar.

Our economy is in the process of coming to grips with the consequences of high inflation throughout the past decade. One of those consequences is our present high cost structure per unit of production. These high costs have made us uncompetitive in many international markets.

Our analysis tells us that exports increase instability in the Canadian economy. Therefore, exports cannot be promoted as a market stabilizer.

We support and encourage export development in those commodities where Canada has gained a measure of internal stability. But even in these circumstances we would discourage the development of high levels of exports since this would bring world instability into Canada. With Canadian agriculture's current cost structure we invite greater difficulties by importing instability.

The replacement of imports is a much more appropriate policy approach.

come expensive because of high interest rates.

Our present agricultural technology is running into difficulties. For example: erosion is robbing us of enormous quantities of topsoil; the long-term effects of pesticides on soil and environment are unclear; present methods of intensive production have been developed via an almost exclusive emphasis on quantity as opposed to quality or food value; we are slowly using up the organic matter in our soil; some strains of pest and diseases are evolving with a measure of resistance to our pesticides; run-off from our lands has become a factor in the deterioration of water quality in the Great Lakes.

Solutions to these difficulties may require a less intensive agriculture and/or the development of better management. For example, many farmers are giving renewed attention to crop rotation.

Consumption limits

There are only a few people in the world who can afford our cost of production. The gap between our standard of living and that of much of the rest of the world has increased dramatically. Our own consumers are

A different framework for agriculture

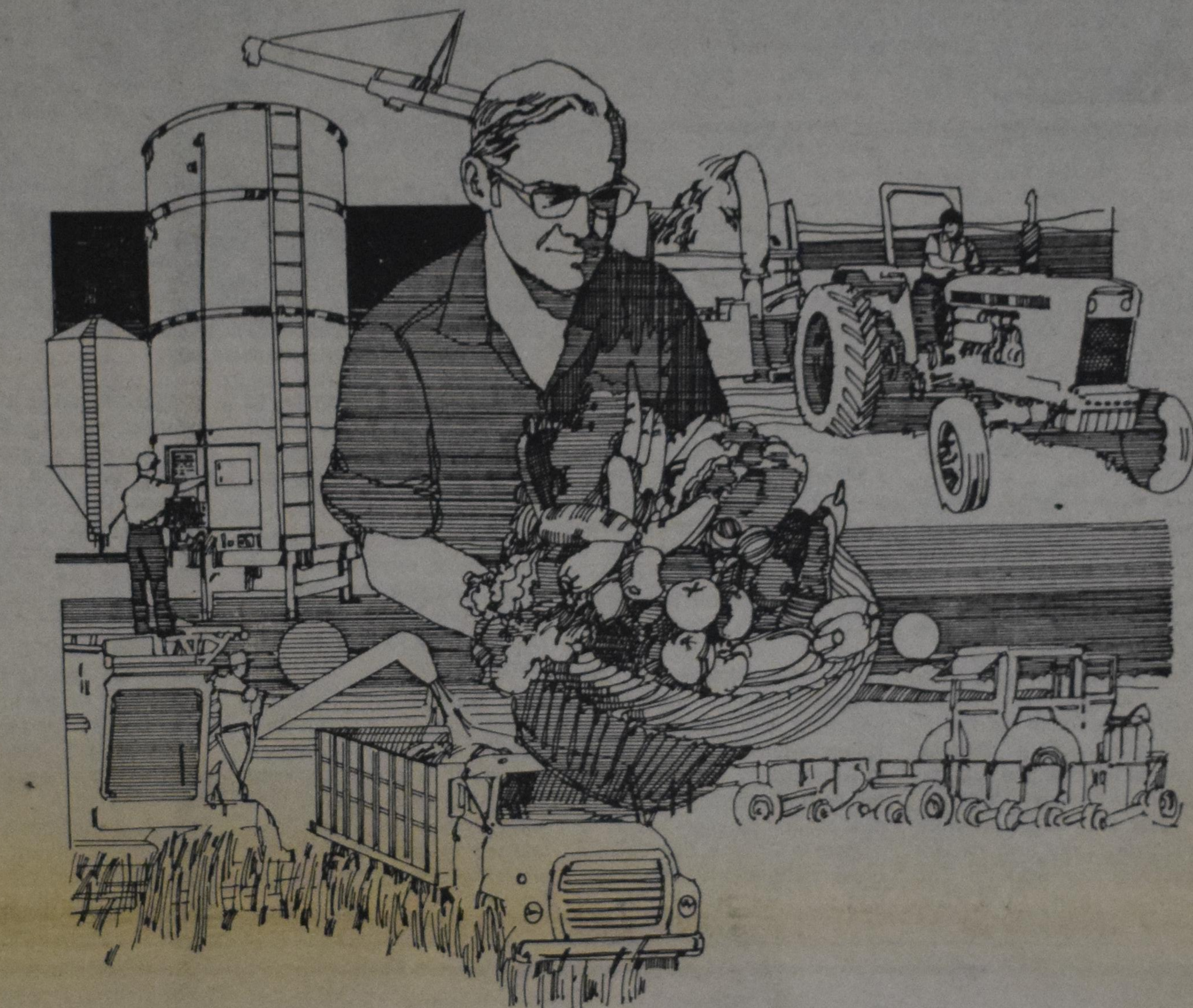
The CFFO believes that agriculture should develop within a different framework than suggested by the proposed agri-food strategy.

- Import replacement is the key to any stable and reliable growth in agri-food production.
- Production expansion should only be promoted in a context of reliable export markets or definite nutritional needs of our Canadian consumers.
- The approach to the resource base must be to maintain and to enhance its long-term productivity.
- Agriculture must be maintained as a way of life. The family farm must be strengthened as the most reliable farm structure. This support must be more than economic.
- Stable rural communities will be essential to support the changing needs of agriculture.
- We should not foster dependence by the world's poor on North American resources and production ability.
- Research should be directed to developing a socially and environmentally stable food production enterprise.
- Government assistance should be aimed at quality foods and nutritional value. Consumption patterns of foods with poor nutritional values should not be encouraged by the strategy.

Development suggestions

The CFFO recommends a number of specific initiatives that will further these broad objectives:

- Establish clear labelling requirements for all imported foods.
- Support import replacement with credit, risk capital and demonstration projects for Canadian owned enterprises.
- Support import replacement with tariffs and import quotas.
- Identify and promote Canadian products that will fill our nutritional needs.
- Identify reliable export markets and provide credit, risk capital, and demonstration projects to those Canadian owned enterprises willing to develop them.
- Establish a soil conservation service with a specific mandate to enhance the long-term productivity of our resource base.
- Review all assistance programs to target them more precisely to supporting the human resources of family farmers.
- Research opportunities to reduce the high input costs of current agriculture. Specifically, the costs and benefits of various agricultural practices should be identified. As examples, we recommend research on biological pest



control compared to chemical pest control, and on capital intensive enterprises compared to labour intensive enterprises.

- Support the world's poor by teaching them and assisting them to acquire some of the means of production needed to feed themselves.
- Support more jobs in agriculture and de-emphasize the expanding use of energy intensive technologies.
- Support the diversification of family farms to create greater self-stabilization.

Conclusion

The primary failing of the agri-food strategy paper is its forecast of a

future that is neither desirable nor attainable. The cost structure is simply not affordable by most consumers outside North American borders. An increasing emphasis on mining natural and human resources will destroy agriculture's long-term ability to serve our consumers and our economy.

A more responsible agri-food strategy would place its goals within a framework of promoting the role of people and the stewardship of our resources.

Mr. van Donkersgoed is research and policy director of the Christian Farmers Federation of Ontario.

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People

Geuzebroek as bedside pastor

Margaret Griffioen
C.C. Toronto staff

"You never see people who get as many get-well cards in the hospital, as do the Christian Reformed people," said Rev. Jack Geuzebroek, Toronto hospital chaplain for the Christian Reformed Church.

"Work for the sick has a special place in the hearts of our people. It is one area where they really seem to get involved."

Working with the sick also has a special place in Rev. Geuzebroek's heart. "I've always enjoyed the pastoral side of my ministry, such as working with young people and on a one to one basis with people."

Therefore, when Rev. Geuzebroek was asked by some members of the First Christian Reformed Church of Toronto if he would be interested in the hospital work, he was quick to accept.

Rev. Geuzebroek had retired in October 1981 at the recommendation of his doctor, but was given a cheerful go-ahead to enter the hospital ministry in January 1982.

"I feel good about the work I do. Due to my own experiences and my work in The Netherlands in hospitals, I feel

the Lord has blessed me with gifts to carry out this ministry."

In 1944, Rev. Geuzebroek began his ministry in a tuberculosis hospital in Appelscha, The Netherlands, where he worked for four years.

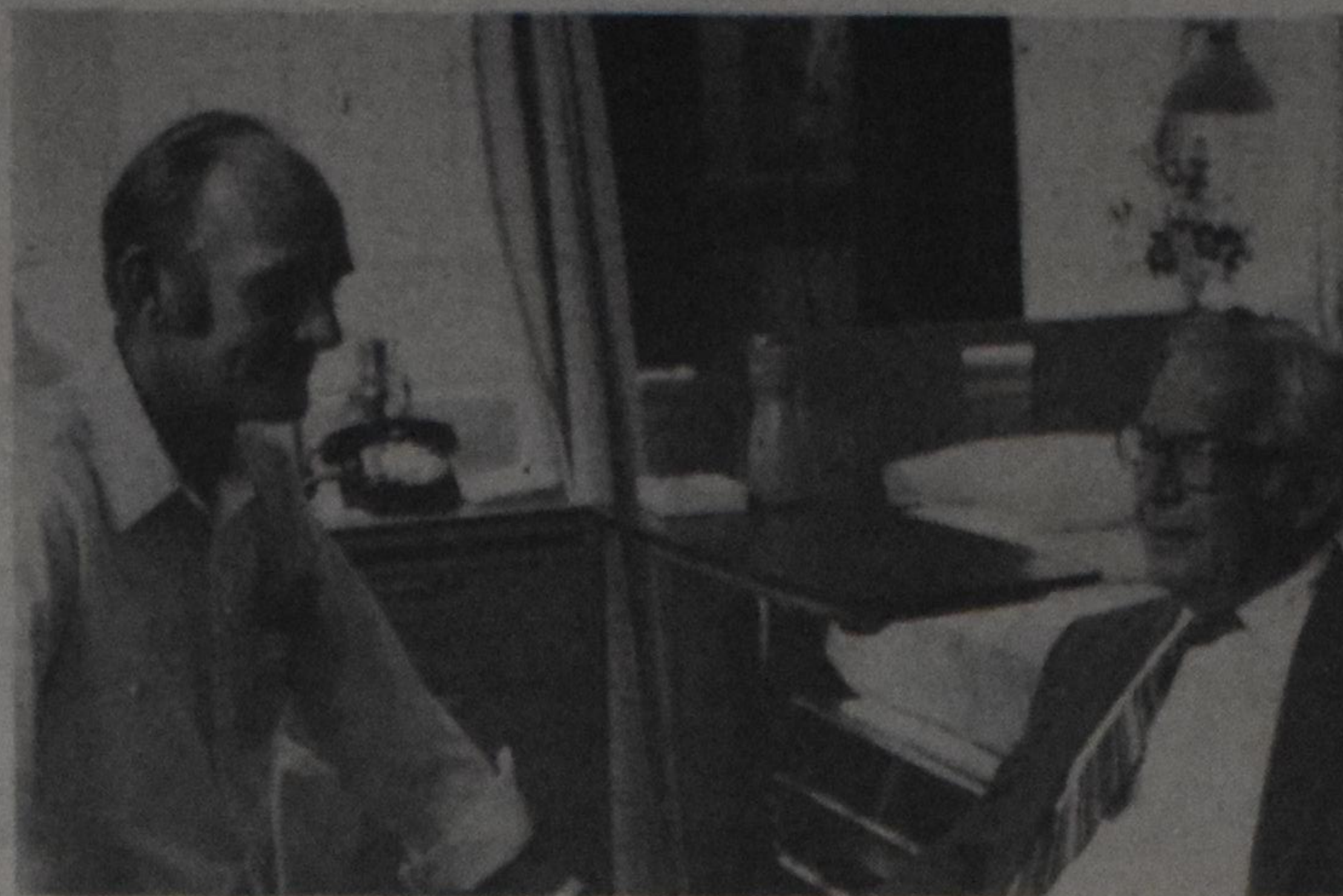
"In Appelscha I had to work with patients who often had been in the hospital for 15 or 20 years."

Leaving Appelscha, Rev. Geuzebroek went to Amsterdam where he worked in the main hospital for six years. "Not only did I work with patients, but with the nurses and staff also."

"I was warned that in Amsterdam I would meet with some hostility from groups such as the Anarchists, which were really active at that time. Instead I found myself attending their meetings because I was interested in their movements and was able to present to them the Christian influence."

Rev. Geuzebroek will be visiting Holland again this year and will be visiting the woman who was his secretary in Amsterdam, with whom he has kept in contact and who is now around 80 years old.

Here in Canada, Rev. Geuzebroek visits an average of ten patients per week. "This



Rev. Geuzebroek (right) as bedside pastor

might increase," according to Rev. Geuzebroek, "as I gain more access to the hospitals and as the news of my job spreads."

Rev. Geuzebroek spends about three days a week in Toronto visiting the sick who come from as far away as Thunder Bay to seek help in Toronto.

A typical day starts in Toronto about 10 a.m. Rev. Geuzebroek goes to the reception desk of a hospital and receives a list of patients who wish to see him. They have learned of him through the church or through friends and relatives.

"It is my job to see that patients never forget that Christ is with them and knows and understands what they are suffering. Often when people are sick they feel that no one understands and that they are alone."

"Sometimes patients tell me they fear death and feel guilty as Christians that they do not look forward to dying. I explain to them that in Christ we don't need to look forward to death, but in Christ we do have one comfort, that is the restoration, the new heaven and the new earth where there will be no sickness and fear."

Rev. Geuzebroek knows that his visits are a comfort to many patients and rejoices in the opportunity to be involved in such a ministry.

Supported by the First Christian Reformed Church of Toronto, Rev. Geuzebroek is under the supervision of their consistory, which he greatly appreciates, because he believes strongly in the fellowship of the church.

If you know of anyone who will be staying in a Toronto area hospital and would like a visit from Rev. Geuzebroek, he can be reached at the First Christian Reformed Church at (416) 481-4912, or at his home in Port Perry at (416) 985-2847.

Discouragement and new hope in Mexico

Representatives from the mountain village of San Pedro Sochiapan arrived in Tlacolula, Mexico, recently to ask Sam Vander Ende, a CRWRC agriculturalist from Blenheim, Ontario, for help. Their request was simple: "Teach us short courses on vegetable production, fertilization, and animal raising right here in Tlacolula. We'll return to our village and teach others what we've learned."

The request was a delightful surprise to Vander Ende. Six months ago he was asked to stop working in San Pedro under pressure from town officials. Anti-American government technicians appear to

have been behind the eviction order. They judged Vander Ende's presence as divisive and contrary to their plans.

Being asked to leave was a crushing blow to Vander Ende. "It took the wind out of my sails," he commented. "The only positive thing I remember about it was that when the Missionary Aviation plane came to pick me up, many of the town's people came and apologized for what their leaders had done. One saintly old man gave me a parting word of encouragement. I'll never forget what he said. 'Though experiences such as these are unpleasant, we must see them as revelations from God. From these experiences, we open up new visions for the future and can use them as stepping stones toward the destiny that God wills.'"

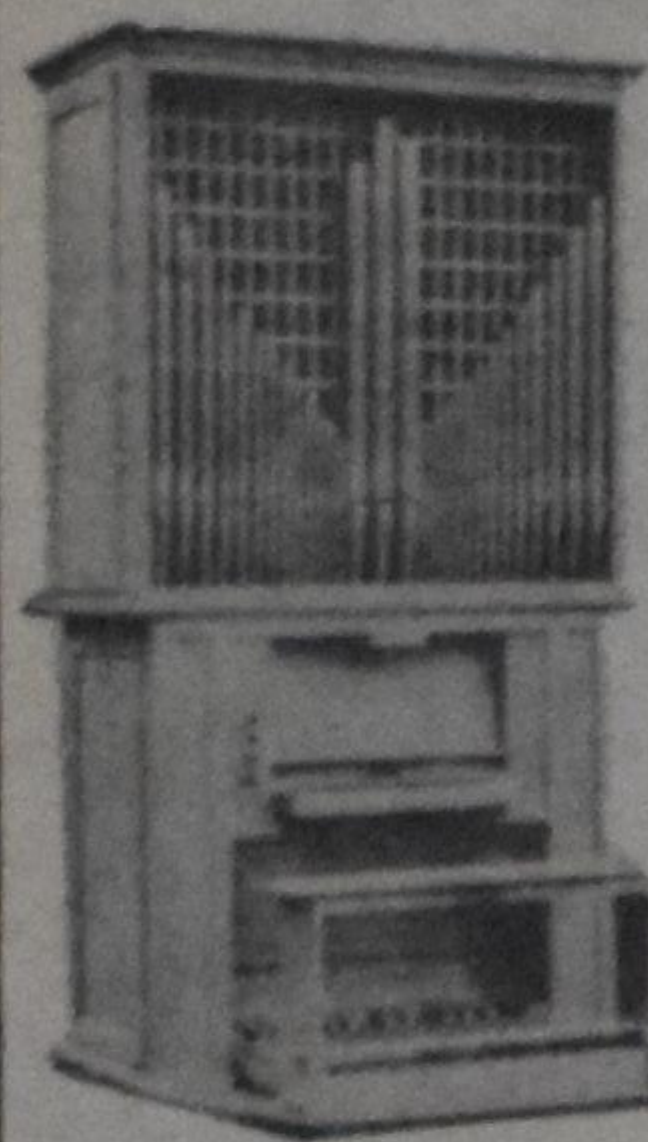
San Pedro Sochiapan is like most isolated villages surrounding the Oaxaca Valley in Mexico except for one glaring difference — many of its residents are Christians. A Wycliffe Bible translator introduced Christianity there ten years ago. According to Vander Ende, "Christianity is the primary reason for the village's recent rapid growth and progress. San Pedro's isolation and the fact that just

fifteen years ago many of its people were notorious drunks and killers, with no hope in sight, attests to how the Spirit moves, threading a destiny God controls."

Three years ago, when Vander Ende began work in San Pedro, he saw the village as a prime target for community development. Progress was slow and disappointing at first. Sam blamed it on his "inexperience and the natural inclination of people to let me do my thing." But as time passed, growth in Sam's work and his relationship with the villagers grew exponentially.

He knew the village was going to perform. The people were remarkably motivated and showed an uncanny ability to grasp the concept of self-sufficiency and autonomous development. In Sam's words, "They were taking the ball and running with it, without my coaching. I was serving as that 'catalyst' I always dreamed of. A beautiful example of multifaceted community development."

Then came the order to leave. Vander Ende wondered if he'd ever recover from it. The San Pedro representatives who asked for help are giving Vander Ende new encouragement. "The momentum and drive of the villagers lives on," he says. "Praise God!"



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Issues

A search for a solution to strife in Central America

Fighting communism — A walk with the Lord

Bernie Dokter

The future does not look bright for Central America. Ominous winds of change are blowing there. Many people, including high government officials, see a great danger that the winds of change are powered by communism and, after all the struggle and blood, the people will be under communist domination.

And there is a lot of struggle and blood. It is impossible to get accurate statistics as to the extent of the deaths. The U.S. embassy in El Salvador states there were 6,116 violent deaths in that country in 1981. At the same time the Salvadoran Human Rights Commission claims the real number is 16,267. In Guatemala 13,000 people have been killed since 1978.

Whatever the number, be it the greater or smaller, the death and misery is such as to call for the attention of every Christian. No Christian can read about this carnage without being moved by the suffering, and every Christian ought to be informed about the situation so that he/she can use his/her vote and influence to bear on a Christian solution.

Communism on the move?

There are two schools of thought as to the cause for this carnage. The official position of the U.S. government seems to be that the blame for the problem must be clearly found in the communist conspiracy. Communism is on the move.

And now, we are told, it is moving into Central America, beautiful poverty-stricken Central America. And we will fight communism in Central America.

Let us clearly understand that communism is interested in expansion. The movement would be delighted to add Central America to its sphere of influence.

No Christian can be satisfied to see communism take control over people's lives.

Mass poverty an instigator?

The second school of thought holds that the problems of Central America are due only to the misery of the masses of people. They see the problem of Central America as being the spontaneous uprising of people driven to rebellion by despair.

Certainly there is misery enough in Central America. Poverty, political abuse, illiteracy, poor health care, subsistence wages have been part of the lifestyle of the majority of Central American citizens for generations. Instead of improving, in real terms the situation has become worse.

Newsweek states: "Cuba didn't cause the unrest in this area ... Even if Reagan could stamp out the subversion of Castro and the Sandanistas enough homegrown problems would remain to keep Central America ablaze." At the same time expectations for a better life have increased. Mass media, especially radio, have opened the eyes of the people as to what is available to the world but not available to them.

In desperation, anyone offering change to the masses will get a hearing. Without a doubt help is being offered both by people with genuine concern for the needs of the poor as well as by those whose motivation is the gaining of political power for ideological reasons, such as those held by the communists.

A Christian cannot be unmoved by the despair and suffering of the people of Central America. All true Christians, once they are informed, will be moved with compassion as was our Lord (Matthew 9:36). If ever there was a people "harassed and helpless", the people of Central America are such.

What shall be the response of Christians to the plight of our Central American neighbours? If we do nothing, we stand clearly condemned by Scripture. "When did we see you hungry or thirsty or a stranger or needing clothes? ... whatever you did not do for the least of these, you did not do for me" (Matthew 25:44 and 46).

Church work a limited blessing

What is the Christian's answer? One answer given by the Christian church has been that the preaching of the Word is the only responsibility of the church. Many churches are working in Central America with a great deal of success. Particularly in Guatemala, one of the most torn of the Central American countries, the statistics of church growth have been most gratifying. No one can deny that this work is a leaven and a blessing, but it has not done enough. Nor has the evangelical church developed a theology of political action which speaks clearly and unitedly to the desperate situation in Central America.

Christian groups have also been active in deaconal service. These deaconal services have not been able to solve the political and social problems Central America suffers. This is not to say that these services have not been helpful and a blessing both to the giver and receiver.

Weapons as a solution

An answer given by the Christians in the United States has been less gratifying and more dangerous. Many evangelical Christians have backed a political action group, one of whose platforms is a stronger military to 'fight communism'.

The argument is that the only way to fight communism is by increasing our military strength. These Christians argue for a military solution to the problem of terrorism in Central America.

These arguments seem cogent enough. However, they are no different from the arguments of, say, a Hitler or any other godless power-hungry political power, and worse, they do not take into account the vast amount of things Scripture has to say about fighting the enemy.

Scripture on justice and war

I want to point out two things that the Scripture makes abundantly clear, things which are as timely now as when they were written. The first of these two things is that power lies not with men but with God. Let me mention just two examples, though Scripture is full of them. Psalm 2:4, "He who sits in the heavens laughs; the Lord has them in derision." Psalm 33:16 and 17, "A king is not saved by his great army; a warrior is not delivered by his great strength. The war horse is a vain hope for victory, and by its great might it cannot save."

The Christian who puts his trust in arms and soldiers is a fool. He is denying his faith also. Our main bulwark against communism needs to



WE SEEK JUSTICE is the urgent cry of many in Central and South America

be, once again, God, and our only arms are to call men to obedience to God.

The second Scriptural truth, then, is that we must be on God's side. How do you get to be on God's side? God's side is the side of justice against greed, the side of love against hate, the side of peace against war, the side of obedience against disobedience.

The question is: Is the West on the side of justice in Central America? There can be little doubt to anyone who has ever been there that the powers that rule in several countries in Central America have been oppressive, unjust and violent. We identify too much with those governments. Every time we distribute more arms and money for killing people we make this unjust structure more powerful and identify with those who by their life show that they hate God.

It doesn't help much to say that the communist-backed terrorists are unjust, violent and oppressive. This is very likely true but it does not excuse us for uniting with oppressive governments.

Realistic options

We, together with the Christians of Central America, need to begin by asking what we feel God's will is for the people of Central America. Both those who espouse change by violent means and those who would oppose these changes through greater military intervention insist that we as Christians must join their camp.

Neither side wants to give believers room for a Biblical alternative. Yet, we may not accept either alternative. Certainly Central America needs to know the Word of God with its redemptive message of salvation from sin through Jesus Christ, but also the Biblical message that teaches justice. These men, made in the image of God, need work for their hands, justly paid. They need education for their God-given minds, they need care for their bodies and, most of all, they need the respect that the image of God deserves! Not handouts, but justice; not food, but jobs. They need it now!

Many churches and Christian groups have sought to combine Word

and deed ministries. God sees and will reward the sacrifices made by His followers to do the work of mercy in Central America. But the churches do not have the kind of resources that the governments of the world do! As Christians we need to knock down the doors of power.

For a while I saw a glimmer of hope when a number of wealthy governments began to speak of a "Marshall Plan for the Caribbeans." This was to be a massive attack on the cause of social chaos, unequal distribution, ignorance and lack of capital. But the plan died before birth. There is some hope now that it can be restored. Let us pray that it can be.

"Aid must be aimed at eradicating illiteracy, providing health care and creating an economic structure that can provide a living wage for the working man."

By providing much needed assistance, we would be "doing justice": We would work to help the poor and the oppressed. We would lift up those who see no hope and hence in desperation turn to communism which at least promises some change.

Two important things can happen to make this struggle worthwhile. One, we go to God's side, we work for justice and right and we can quote again from Psalm 33, "The Lord brings the counsel of the nations to nought; he frustrates the plans of the peoples. The counsel of the Lord stands forever, the thoughts of his heart to all generations."

In the second place, communism has never gained a foothold anywhere where men are able to live in dignity and freedom.

Let the evangelical community say to all powers: You may walk with the right, with oppressive governments, or you may walk with the left, with terrorists and communists; but as for us we will walk with the Lord.

Rev. Dokter is Latin America area secretary for Christian Reformed World Missions.

Counseling

A lesson from the three friends of Job

Herman de Jong

It is rather easy to come down hard on Job's friends. They seem determined to get to the core of Job's troubles and depression. In flowing speeches they try to find the reasons for Job's misfortune. They are not even coming close. Job calls them miserable comforters and God becomes very angry with them.

However, the initial actions of the friends are far more encouraging and positive. Their deeds speak louder than their words and they show themselves to be warm-hearted human beings. When they hear of Job's troubles they set out from their homes and meet together by agreement.

Eliphaz was a Temanite, Bildad a Shuhite and Zophar a Naamite. They probably lived in different cities and servants must have hurried to and fro to relay messages. "Next week my master would like to meet you there and then: would that be agreeable to you, my Lord?"

The three friends are willing to help Job. They make a communal effort to spare Job the painful task to explain his suffering three times. By coming "en bloc" they show their sensitivity. They prepared themselves well and their thoughtfulness is commendable.

When they finally arrive, they see an Old Testament elephant man. God had afflicted Job with painful, itching sores from the soles of his feet to the top of his head. To stop the itch Job had taken a piece of pottery and scraped himself furiously. The friends reign in their camels and for a moment they are too frightened to descend. In utter disbelief they stare at this monster.

They begin to weep, but do not turn their faces away in disgust. Courageously they stay and weep with the one who cannot weep anymore. They know that Job's suffering is of such a nature that silence is the best comforter, and sitting down quietly they do not speak for seven days.

We still have the Jobs with

us. We do not need to travel long distances to meet them. We only need to look around in our immediate vicinity.

A seventeen-year-old boy rests his head on a tiny table in a Tim Horton restaurant. It is 3 a.m. and he is fast asleep. He has no place to go! His parents just divorced. Both have found new mates and the

young man appears out of nowhere. He holds his hands to his face at first but when he begins to dance around us as a drunken boxer, we see that his face is severely swollen up. "Are you the ... preacher of this ... church? Oh man, you gotta help me!"

Slowly we extract the truth from his swollen lips. He was

every marriage ... here I am, all alone in that big house ... it just isn't fair." I noticed later that the two women were complete strangers to each other. Lonely people are so happy when someone lends a listening ear.

Caring

Are we as Job's friends

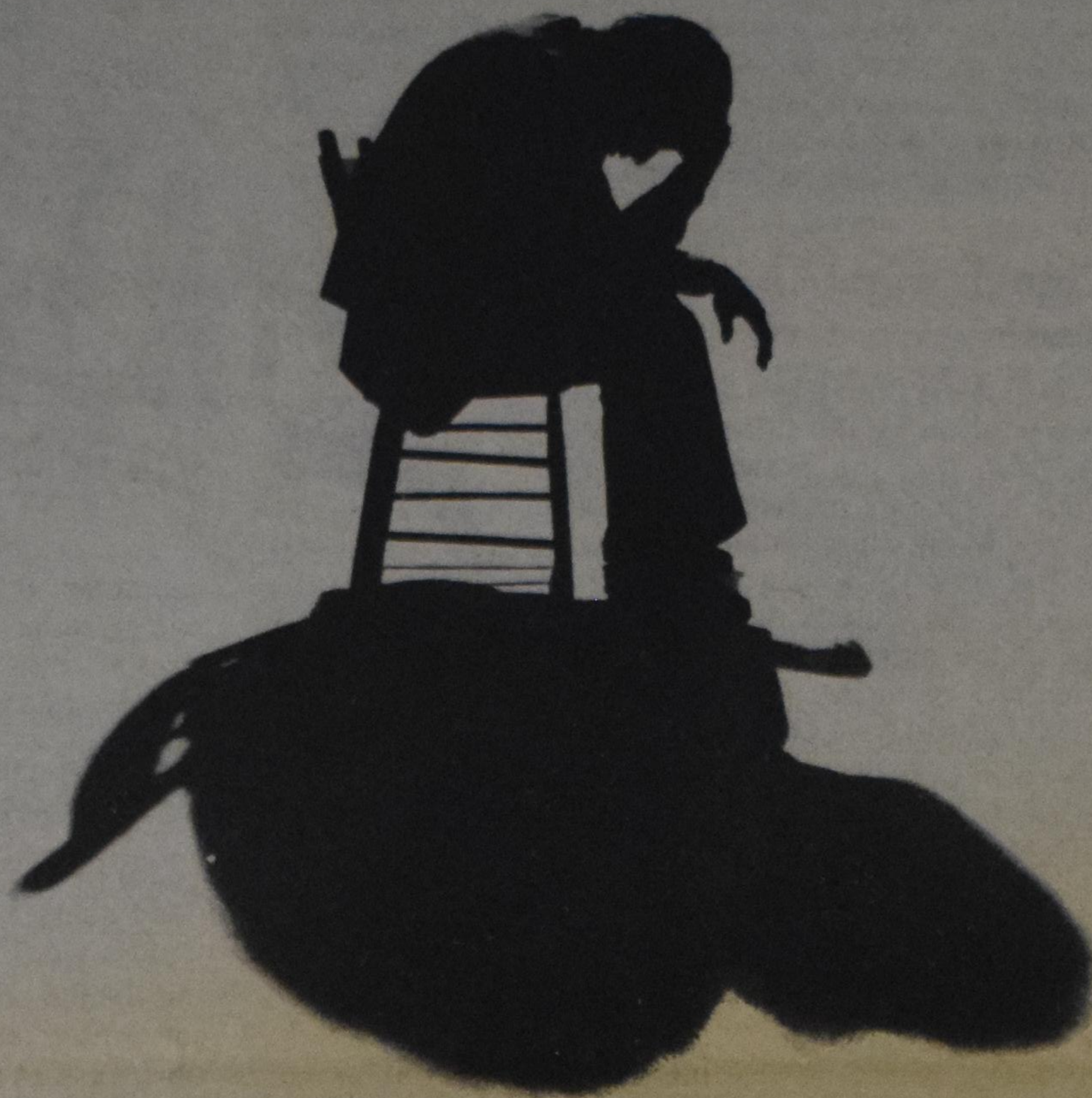
windows. We could invite the person who is lonely within the community of saints (forgive us, O Lord) over for a cup of coffee after church. Some of our friends may have marital problems. Why must we always act as if everything is honky-dory?

When we directly involve ourselves with those who are hurting, the result will be that we also concern ourselves with agencies of outreach and healing ministries. Then we give whatever we can. Then, gone with the wind of our renewed enthusiasm to give sacrificially (if needs be), are the problems many healing ministries encounter. No more expensive mailing campaigns, no more deficit financing. A Christian community has set its priorities straight!

"Unless we learn to rise daily to a higher plane of living out of grace, to care for that which surpasses our immediate needs, we will not inherit the Kingdom of God. We are receiving so infinitely much more than we are able to return, and this has led man to consider himself as the only end, caring for his own needs rather than for his being needed" (Abraham Heschel).

We need to stand still and behold, to stand still and listen. In Jesus we are not an end in ourselves, we are needed. When we begin to see that words can be cheap, but deeds rich in grace, the three friends of Job have led us onto the right path.

Mr. de Jong is development director of Salem Christian Mental Health Association, Toronto.



boy doesn't want to bother them. After school he walks the streets and during the long nights he finds shelter in a restaurant.

I'm thinking of the woman who said: "My husband sits at the kitchen table, drumming his fingers and staring at the calendar on the wall. He's been unemployed for five months. We're a nervous bunch here. We're snapping at each other and the children. I choke up when I see the scared look on their faces when they get out of bed. Another day with a father and mother who are acting so strangely."

I'm talking to Rev. Bert Slofstra in the parking lot of the C.R.C. church of Lucknow. I'm about to leave when a

beaten up by his father and mother and thrown out of the house. We see him crouch as a helpless child, then he swings his fists rapidly at a steel post in utter despair. Blood spurts from his hands.

The automatic parking lot flood lights flip on. There is terror in his eyes.

"They gonna get me! They gonna get me!" He runs away and we go after him. Finally he takes to the back yards of the quiet houses and we lose him.

A restaurant in downtown Toronto. Sometimes you can't help overhearing conversations. "He just left me a note... he had a good position ... our marriage wasn't exactly on the rocks, but we had our occasional run-ins ... so has

communally concerned? Do we have the courage and the compassion to face the suffering and the loneliness of the Jobs around us? Can we weep with those who cannot weep any more? To care for others does not necessarily mean that we should contribute to agencies of outreach. For me such caring is sometimes the easy way out. For a moment I think about the people I help by my contribution, but then I go my merry way again.

The privilege of caring is much more to be found in direct involvement with those who are in need. That's what Job's friends did. That's what the Good Samaritan did when he helped the wounded man on his donkey. He did not stuff the man's pocket with a few coins or an evangelism tract.

Hank Van Doren writes in Perspective: "Much more can be done within the communion of saints to maintain mutual aid. For the Church of Christ is a healing community."

How then must we care? We could visit elderly people who are rarely visited anymore, not even by their own children. We could help the single parent who may have difficulty to remove storm

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People

A mission to seamen (2)

Growth of the harbour chaplain's ministry

Irwin de Vries
C.C. Vancouver staff

The sea ministry in Greater Vancouver began with the post-World War II immigration of the Dutch to Canada. Many of the immigrants who came to B.C. gathered in the lower mainland. Some of them who were members of the Christian Reformed Church, still enjoyed Dutch company. When Dutch ships came to port in the great harbours of Vancouver, Dutch locals invited the sailors to church services and home for coffee, and showed them around the city.

The Christian Reformed Church in New Westminster appointed someone to visit the Dutch ships regularly, on the request of the deputies of the Gereformeerde Kerken in Holland. When he and other visitors noticed that the crews were mainly Indonesian, they began to see that their particular ministry had a very narrow focus. As they walked on the docks they would pass by other foreign ships; curious seamen would invite them aboard. All the visitors could do, however, was nod, smile and say hello. At this point, the need for literature in different languages became apparent.

Appointment of Chaplain Dresselhuis

In 1969 Classis British Columbia initiated the Harbour Ministry Board, and in 1970 Rev. Dresselhuis filled the post of harbour chaplain. His first major task was obtaining literature in different languages. It was a slow process. He began by writing to an address in Hong Kong that he found on a Chinese calendar given him by a Chinese minister. The publisher responded with a catalogue of literature. Dresselhuis then wrote back to inquire whether there were other publishers of Christian literature, and from there on he established new contacts. Over the years, the chaplain and his wife compiled an extensive list of publishers. The final product is now being used by harbour ministries across North America as well as in other countries.

Cassettes aid the ministry

Cassettes have also increased the outreach of the ministry. Tapes that include native music, hymns, short messages in different languages, and church services, were prepared with the help of many volunteers. These are used by the seamen in their fellowship meetings on the ships. Rather than spend all his time visiting ships, Dresselhuis attempts to establish contact with one Christian seaman who will then take responsibility for organizing fellowships and mini-services on his own ship. In this way Dresselhuis can

spend his time co-ordinating the ministry and establishing new contacts.

Cassettes play an important role in these fellowship meetings. Some can be used as discussion starters. Others can teach songs to the group. There is also a need for hymn books in native tongues, as well as study guides and Bibles. These are all tools of the ministry and form an essential ingredient.

Something new on the horizon is videotapes, which can be lent to the seaman in charge for use on playback systems to be used when they are at sea and television reception disappears. There is much room for growth in this area.

Volunteers make ship visits

The most important aspect of the ministry is the visiting. But since there can be ten or twenty ships in port any one day, one man can barely scratch the surface. Dresselhuis has some assistance from faithful visitors for this work, but more are always needed.

Another area where volunteers can help is in "mission by mail". Visitors establish mail contact with a particular seaman, and take them home for coffee or to church when they are in port.

Eastern response amazing

It is interesting and revealing to see the different responses to the sea ministry on ships of varying national origins. The ministry is usually not very well received on ships with European or English-speaking crews. Dresselhuis believes most of these seamen have had some form of encounter with Christianity and have heard enough about it. They come from a post-Christian society where material abundance exists, and Christianity has little meaning for their lives.

On Eastern ships, conversely, Dresselhuis often detects an interest in the Word and an openness towards it. At least the seamen are willing to listen politely to a message and consider it seriously. The chaplain sees several possible reasons for their interest. For one thing, the seamen don't take friendly treatment for granted.

Many sailors come from oppressive regimes, and they are amazed at the freedom they observe in a western city such as Vancouver. Their homelands are poor and are still in a pre-Christian era, not yet having had the opportunity to hear the Word. For many, possession of a Bible is not permitted. Thus they are receptive to the new freedom.

An important factor for their response can also be found in the social changes in some home countries. In Japan, for instance, the new industrial way of life is replacing Shintoism, a nature-oriented reli-

gion, leaving many Japanese with a spiritual vacuum. Some of them desire to have this emptiness replaced. Christianity provides a world view that can accommodate both increasing technology and concern about nature, in that man is commanded both to subdue and preserve the earth.

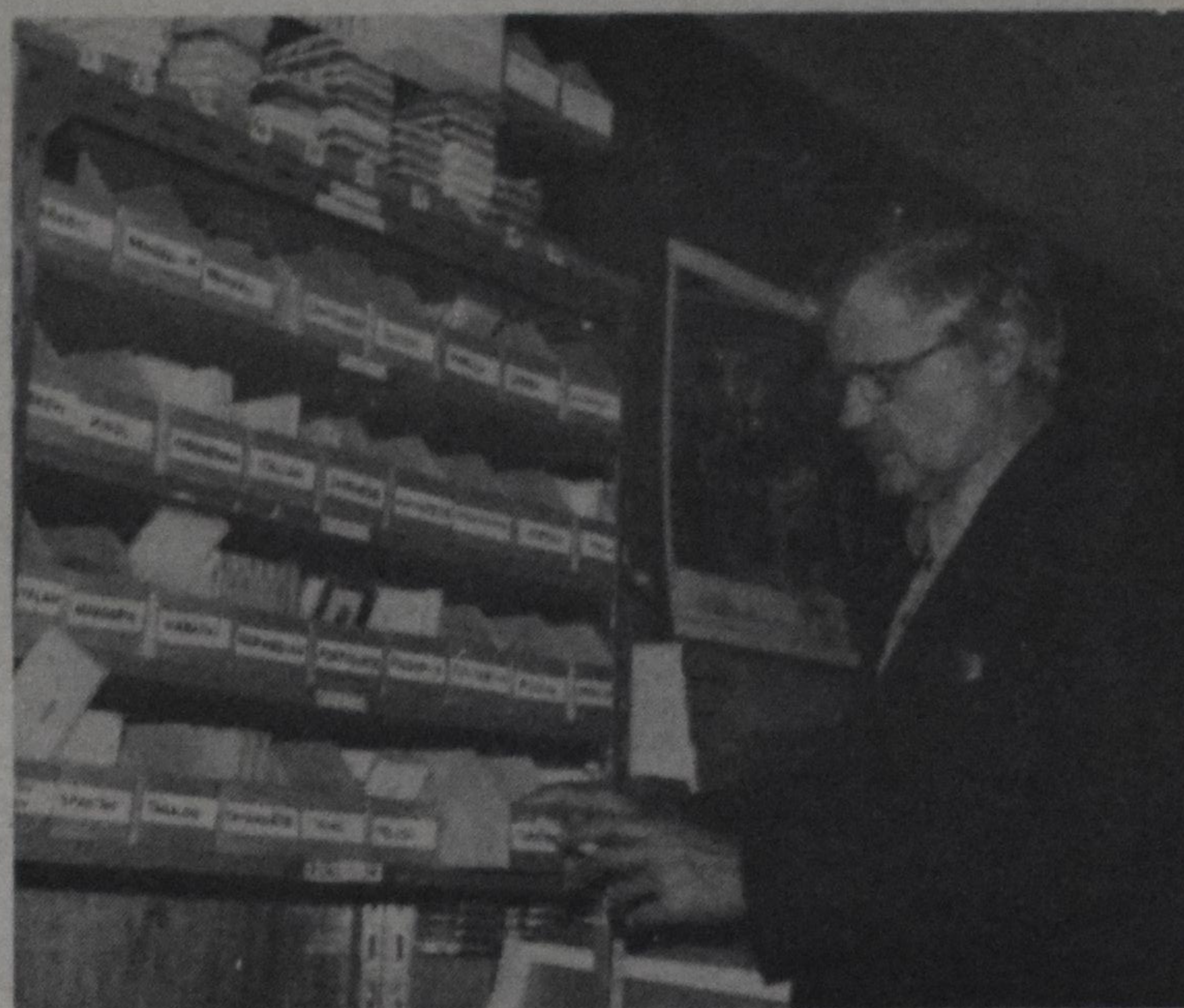
Yet others come from communist or fascist countries, where the reality of oppression contrasts starkly with the compassion shown by the sea ministries.

Nowhere does one find communist or, for that matter, Buddhist, Muslim or Hindu seamen's clubs. Nowhere do any other religions offer a gospel of unconditional love for one's neighbour, whether or not he be a stranger. So, although we take much for granted, the seamen are often deeply appreciative of the smallest imaginable kindness, and they repay a gift sevenfold in gratitude.

Technical expertise a tremendous help

The ministry took a large step forward when Johann Louve, a draftsman by profession, took a year off work to assist Dresselhuis in his ministry without pay. During the time he visited ships and assisted in setting up an improved office and administrative system. His technical advice has helped create a more efficient ministry. Systems established during that year have helped to lighten Dresselhuis' load.

Another area that could help improve the ministry is a



A small library of literature rests on shelves in the sea ministry office in Dresselhuis's home

computer. Since hundreds of ships come and go every month, and the crew lists are always changing, it would be helpful if all this information were placed on a computer, so that every day the Vancouver chaplain would have all his contacts, and their ships and locations, at his fingertips. As it now stands, keeping up with this data is a tedious and time-consuming task.

Christmas at sea

At Christmas, Dresselhuis coordinates the Christmas package program, in which people from local churches are requested to donate small parcels with gifts such as soap, shaving lotion, cards, games, notepads, etc. for the seamen. The address of the donor is usually marked on

each package with the result that the seaman will write back. Thus another contact is established laying the groundwork for a mission by mail.

My day aboard the ships opened my eyes to a world I had never really given thought to before. And talking with Dresselhuis, I realized what an important task the sea ministry really is.

Christians are commanded to bring the Word to all nations, and the ships in harbour present a perfect way of doing just that. In a small way we can show the seamen that we love them, and they in turn receive a glimpse, however minuscule, of the gift that Christ has freely given us.

And somehow, I think that makes Christ happy.

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Sat. July 24	N/A	739	739	739	July 4
Fri. July 30	739	739	739	739	July 10
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Fri. Aug. 6	699	699	699	N/A	July 17
Sat. Aug. 7	N/A	699	699	N/A	July 18
Fri. Aug. 13	699	699	N/A	N/A	July 24
Sat. Aug. 14	N/A	699	699	N/A	July 25
Fri. Aug. 20	699	N/A	N/A	699	July 31
Sat. Aug. 21	N/A	699	699	N/A	Aug. 1
Fri. Aug. 27	N/A	N/A	699	N/A	Aug. 7
Sat. Aug. 28	N/A	699	699	N/A	Aug. 8
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Dutch



J. VanHarmelen

Israel's val is rijkdom voor de wereld! #2

Sinds Titus Jeruzalem in het jaar 70 na Christus overmeesterde en verwoestte, zwerft de eeuwige Jood over de wereld. Hij is, zegt Kraemer ergens, „de onafscheidelijke metgezel van vele volken”. Wie nu zou menen dat daarmee achter Israël een streep kan worden gezet, komt in moeilijkheden met Romeinen 11. Velen hebben Israël beschouwd als een bol, die vroeger bloeide, maar nu uitgebloeid is, en weggeworpen kan worden.

God zal zijn volk echter niet verstoten. Indien hun val rijkdom voor de wereld betekent, en hun tekort rijkdom voor de heidenen, hoeveel te meer hun volheid? Israël heeft eeuwenlang als een uitgerangeerde locomotief op een zijspoor gestaan, maar God zal de gedoopte vuren weer ontsteken en Israël in beweging brengen. Gods straf is inderdaad over Israël gekomen. De wandelende Jood is geen legendarische figuur. Hij was er in alle eeuwen. Vervolgd, geplaagd, gevangen in concentratiekampen, vergast in gasovens. De pogroms zijn er in vele landen telkens geweest. Nochtans

heeft dit volk zich gehandhaafd in de geschiedenis. Telkens opgejaagd, in scharen gedood tot aan de grens van uitroeiing toe, doch telkens weer bouwend aan een nieuwe toekomst.

Heeft God zijn volk verstoten dat hij te voren gekend heeft? Geen sprake van, zegt Paulus. En hij vervolgt: Er ligt een gedeeltelijke verharding over Israël. Dat betekent: als volk heeft het de Messias verworpen, als volk heeft het de vloek daarvan ervaren, maar het heeft God behaagd ook uit het midden van het Joodse volk Israëlieten toe te brengen tot de gemeente die zalig wordt. En ze hebben de Messias aanvaard, enkelen, in alle eeuwen. Dank zij de verkiezing der genade. De verharding kwam wel over het volk Israël, maar niet over alle Israëlieten. En daarom is die verharding gedeeltelijk.

De verharding is ook gedeeltelijk in het licht van vers 25, wat betreft een bepaalde periode in de wereldgeschiedenis. Deze periode is begonnen op die dag, die voor de Joden een vreselijke dag was, maar voor de

Christ-gelovigen een Goede Vrijdag. Toen stonden ze voor Gabbatha, het rechthuis van Pontius Pilatus, en riepen: „Kruist hem, kruist hem”. Toen verkozen ze een moordenaar in de plaats van de enige Messias: „laat Barabbas los!”

Doch, al heeft deze periode een droevig begin, en al is haar verloop droevig door de verharding, zij eindigt als de volheid der heidenen ingaat. Het „kruist hem” was voor God het moment waarop hij zich met zijn heil tot de heidenwereld wendt. Het voorhangsel scheurt van boven naar beneden. De tempeldeur wordt als het ware voor iedereen opengeworpen. Kajafas wordt daardoor afgezet. Straks klinkt op Pinksteren het evangelie niet alleen Joden maar ook vreemdelingen in de oren. Heidenen worden toegebracht! Het evangelie gaat van Jeruzalem uit, de ganse wereld in. Israël is gevallen. Hun val is de verzoening der wereld. De heidenwereld moet nu het volle getal leveren dat van eeuwigheid door God bepaald is voor zijn koninkrijk. In die periode van de arbeid van Gods Geest onder de heidenen blijft de gedeeltelijke verharding liggen op de Joden. Als echter de volheid der heidenen bereikt is, zal God die gedeeltelijke verharding verwijderen. De verblindings van het volk Israël is maar voorlopig; ze duurt tot de massa der niet-Joden het koninkrijk van God is binnengegaan. En dan zal ook Israël als volksgeheel gered worden.

Indien hun verwerping de verzoening der wereld betekent, wat zal hun aanneming anders wezen dan leven uit de doden? Groot-Nieuws-Voor-U paraphraseert: Wat zal het dan worden als zij weer aangenomen worden? Dat wordt de opstanding uit de dood! En Paulus zet ze tegenover elkaar: val en aanneming.

Met die val is dan verbonden de rijkdom der wereld. Die val dat is niets dan ellende voor de Joden. De genade gaat het Joodse volk als volk voorbij. Wel komt hier en daar een enkeling tot bekering (Paulus spreekt daar ook over), maar het volk als geheel wil van de echte Messias niets weten. Christen-Joden hebben het maar moeilijk in Israël. Hun aantal is gering. Paulus spreekt van Israëls tekort. Hun aantal is dus zeer verminderd. Hun aantal is onvolledig. Het woord kan ook door achterblijven, achtergesteld worden, onvoldoende zijn worden vertaald. Als men let op de enkele bekeerde Joden dan kan men ten aanzien van het volk van tekort, van onvoldoende, van achterstelling spreken.

Was in het Oude Testament Israël Gods kerk-volk, in het Nieuwe Testament zien we dat enige tijd na de Pinksterdag Gods kerk-volk vooral onder de heidenen wordt gevonden. Zij worden ingeënt op de (Joodse) olijfbom. Zij worden zelfs Abrams kinderen benoemd. Israël als volk is uitgerangeerd. Het Joodse volk is „niet-mijn-volk” geworden. (Wordt vervolgd).



Onderhoudend. Fascinerend. Verbazend.

Zie het Ontario van morgen tentoongesteld in Ontario Place vandaag.

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Uit Nederland



Windmill Herald - □ De fiets die geprijsd is tussen de 500 en 700 gulden is in Nederland het meest populair. Verleden jaar bracht de handel ruwweg 1,23 miljoen fietsen aan de man. Maar liefst 38% van dat aantal (ofwel 467-duizend) kostte meer dan 526 maar minder dan 700 gulden.

Dit cijfermateriaal is geput uit het jaarverslag '81 van de RAI, de Nederlandse Vereniging voor de Rijkswiel- en Automobiel Industrie.

Dat het met de economie wat minder goed gaat is ook te zien aan de fietsen-verkoop. In 1980 kwamen er voor de binnenlandse markt 1,45 miljoen fietsen ter beschikking. Vorig jaar 1,23 miljoen. Dat is zo'n beetje het niveau van de jaren '76, '78 en '79.

De Nederlandse merken pikten een iets groter marktaandeel. Van elke drie fietsen die de Nederlanders kopen, zijn er twee van eigen bodem.

Windmill Herald - □ „De veranderde emigrant in een veranderende samenleving” was het thema van een congres dat op donderdag 17 juni werd gehouden in Amsterdam. Organisator is de Nederlandse Vereniging van Ouders, Familieleden en Vrienden van Emigranten OVE, die dit jaar haar 25-jarig bestaan viert.

Vervolg op blz. 15

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On August 5, 1982, D.V.,
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KAMPMAN
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hope to celebrate their 55th Wedding Anniversary with their thankful children, grandchildren and great-grandchild.

"O how abundant is thy goodness which thou hast laid up for those who fear thee" (Psalm 31:19).
Home address: 34172 Hallert Ave., R.R.#1, Matsqui, BC V0X 1S0

1957 August 9 1982

With thankfulness to the Lord for the years he has given them together, we announce the Silver Wedding Anniversary of our parents,

JAN and ALY KAMPMAN
(nee Bruinsma)

"O give thanks to the Lord for he is good; For his steadfast love endures forever."
May the Lord continue to bless them.

Albert & Trudy
Alma & Jim
John Paul
Harriet

Lois
Home address: 2946 Horn St., Abbotsford, BC V2S 3C1

1947 July 21 1982

"Great is the Lord and most worthy of praise."
The children and grandchildren of,

GEORGE and GRACE MEESTER
(nee Yntema)

thank God for the joyful occasion of their 35th Wedding Anniversary.
Psalm 128.
With love:

Terry & Robert Busch; Bobby, David
Theo & Alma Meester; Ryan, Kevin
Harry & Hessa Meester; Laura; Derek

Home address: 32 Bruce Dale Ave. W., Hamilton, ON L9C 1C2

1957 July 26 1982

"To him be the dominion forever and ever" (1 Peter 5:11).

FRANK and STIEN RITSKES
(nee Hilverda)

We ask the Lord to continue to show abundant love and guidance towards them as he has in the past. With love and congratulations on your 25th Wedding Anniversary from your children and grandchildren:

Jeff & Mary; Angela — Kemptville
Peter & Jackie; Rachel — Kemptville

Brian — Smith Falls
Jennifer — Toronto
Wendy — at home
David — at home
Kevin — at home

We like to invite friends and family to an open house on July 30, 1982, from 7 - 11 p.m. at their home.
Home address: 869 Scenic Dr., Hamilton, Ont.

Red Deer, Alta. Duncan, BC
1957 1982

July 25
"And the peace of God will be with you" (Phil. 4:9b).

With joy and thankfulness to God, we rejoice in the happiness of the 25th Wedding Anniversary of our parents,

ED and JENNY VEUGER
(nee Kits)

We pray that God will continue to bless and enrich their lives, and keep them in his care for many more years to come.

Congratulations and much love from your children:

Harry — at home
Jenny & Mel Spielman — Kelowna, BC

John — Calgary, Alta.
Home address: R.R.#2, Duncan, BC V9L 3W8

ANNIVERSARIES

Lollum, Fr. Edson, Alta.
1947 1982

July 31
With joy and thankfulness to our gracious God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

ALBERT and GRACE REINSMA
(nee Postma)

We wish them the Lord's blessing on this day, and it is our prayer that he will continue to bless and keep them, together in health and happiness for many more years.

Congratulations, Mom and Dad!
With love from your family:
Anna & John Feddes; Eric, Mark, Jeanette — Edmonton, Alta.

Theresa & Hardy Roch; Jerrod, Chad, Steven — Edmonton, Alta.
Hilda & Melvin Elzinga; Douglas, Cheryl, Robert, Wayne — Peers, Alta.

Alice & Terry VandeKraats; Charlene, Kerry, Joshua — Millet, Alta.

David & Bertha Reinsma; Curtis, Angela, Karen, Jennifer — Edmonton, Alta.

Symon & Cathy Reinsma — Edmonton, Alta.

Home address: 4720 - 10 Ave., Edson, AB T0E 0P0

Murmerwoude Chatham
1932 1982

July 28
With joy and thankfulness to God, we are happy to announce the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

RAY and RITA WIERSMA
(nee VanderBij)

We pray that God will continue to care for them and bless them in the years to come.

With love and congratulations from all of us:

Joe & Hilda Wiersma — Chatham
Deet & Harry Neutel — Baltimore
Jake & Clara Wiersma — Chatham
Jim & Sandra Wiersma — Belleville
Margaret Wiersma — London
plus 19 grandchildren and 2 great-grandchildren.

Open house will be held on Wednesday, July 28, 1982, D.V., starting at 8:00 p.m. in the Fellowship Hall, First Chr. Ref. Church, Chatham, Ont.

Best wishes only.
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at the age of 95.

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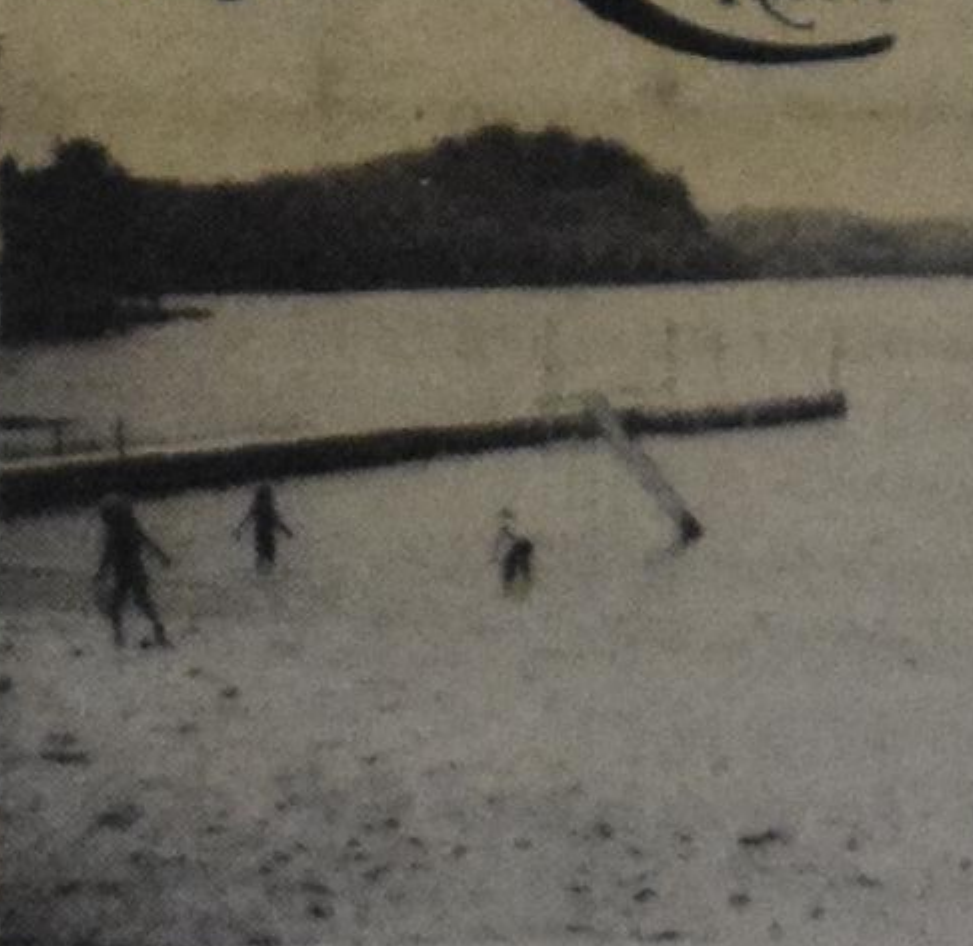
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PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

ARATZ, M.S.C. laatstbekende adres: in 1954 was betrokken woonachtig in Canada.

BUSH, I.D.R. geboren 2 september 1917 te Haarlem laatstbekende adres te Haarlem, op 28 april 1949 naar Canada vertrokken.

VAN DAM, A. geboren 15 september 1919, laatstbekende adres te Slijk Ewijk, op 13 april 1953 naar Canada vertrokken.

VAN DINTHER, Hendricus, geboren op 17 september 1917 te Gemert, laatstbekende adres: Mortel (ker)straat 265, op 21 mei 1948 naar Canada vertrokken.

DE GROOT, Mense Meijert, geboren op 31 december 1907 te Kampen, laatstbekende adres: 173 Secord Lane, Burlington, Ontario.

HOEKSTRA, Heilke Helena, geboren op 7 december 1904 te Leeuwarden, laatstbekende adres: Bleeklaan 12 te Leeuwarden, op 16 april 1951 vertrokken naar Canada, bestemming Hamilton, Ontario.

HONING, Willem Joost, geboren op 14 maart 1893 te Rotterdam, laatste woonplaats 's-Gravenhage, op 30 januari 1948 vertrokken naar Haliburton, Canada.

JANSEN, Franciscus Joannes, geboren op 12 januari 1951, laatstbekende adres: Dinterseweg 14 te Nistelrode, op 2 maart 1982 naar Canada vertrokken.

DE JONG, Gerrit, laatstelijk woonachtig te Zeist, laatstbekende adres: R.R.#1, Pinteron, Ontario.

VAN DER LINDEN, Adrianus J.A. geboren op 10 februari 1953 te 's-Gravenhage, laatstbekende adres: Stille Veerkade 10, 's-Gravenhage, op 13 augustus 1980 naar Canada vertrokken.

MEIJER, P.H. geboren op 20 april 1917 te Utrecht, laatstbekende adres: Abel Tasmanstraat 27 bis, Utrecht, op 22 november 1951 naar Canada vertrokken.

PAUW geb. Polak, Julia, omstreeks vijftig jaar.

POLAK, Jaques, leeftijd omstreeks 45 jaar.

RIDDER, P.J.G. laatstelijk woonachtig in Arnhem.

SCHOLTEN, Frederikus Gerardus Maria, geboren 12 december 1951 te Grootebroek, laatstbekende adres: Dijk 4, Enkhuizen vertrokken naar Canada op 13 januari 1982.

SPRONG geboren van Klinken, Hilke, naar Canada vertrokken in oktober 1957.

THALEN, Harm, geboren op 20 december 1893 te Oosterhesselen laatstbekende adres: R.R.#2, Wellandport, Ontario naar Canada vertrokken op 27 januari 1950.

WESSELIING, Catharina Maria, geboren op 2 oktober 1922 laatstbekende adres: Groenendijk 92, Hazerswoude.

EIJKHOUT, J.Th. geboren op 22 oktober 1917, laatstbekende woonplaats: Heidebloemstraat 3, Groesbeek naar Canada vertrokken op 22 mei 1963.

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M. Apitius 0 W.L. Boer 1
P.W. Lamain 1 M. Apitius 0

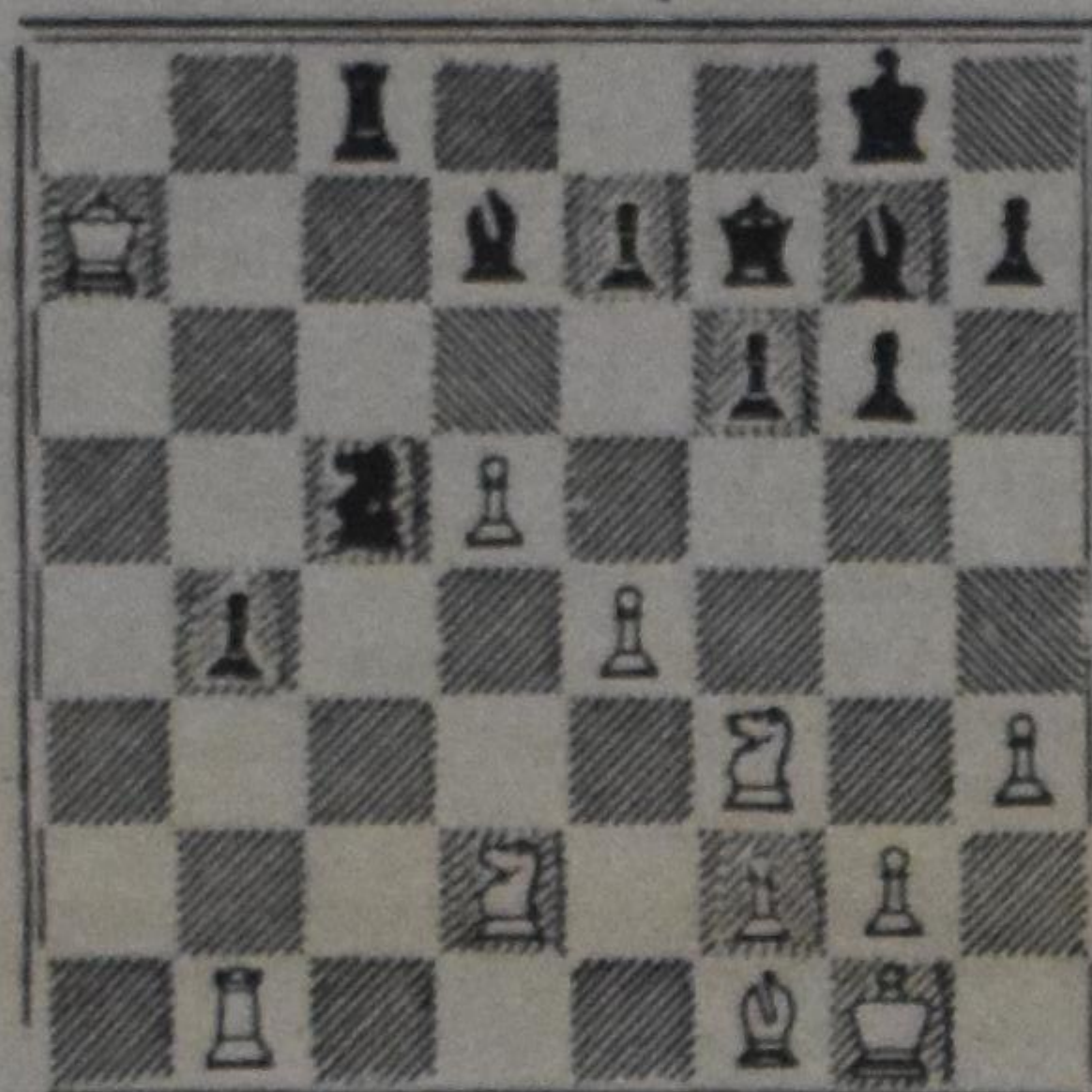
These two games were hard-fought and exciting. Mr. Boer and Mr. Lamain are now battling for the 1980 Championship in their game.

THE MIDDLE GAME

A wide open game is exciting but dangerous for both players. There are so many variations to keep track of, that the simplest combination is sometimes overlooked. Both players in the following game try to better their position by attacking other pieces. The attacked piece is often moved away in return to attack again.

White	Black	White	Black
P.W. Lamain	M. Apitius	15. PxP,	N-N3;
1. P-K4,	P-KN3;	16. B-N2,	P-B3;
2. P-Q4,	B-N2;	17. Q-B2,	N-R3;
3. N-KB3,	P-Q3;	18. B-B3,	Q-K1;
4. P-KR3,	N-KB3;	19. R-R1,	N-N5;
5. B-Q3,	O-O;	20. BxN,	PxB;
6. O-O,	P-QB4;	21. P-B5,	PxP;
7. P-Q5,	QN-Q2;	22. QxP,	B-Q2;
8. QN-Q2,	P-QR3;	23. R-R7,	Q-B2;
9. P-QB4,	R-N1;	24. R-QN1,	KR-B1;
10. P-QR4,	N-R1;	25. R-B7,	N-R5;
11. R-QN1,	N-B2;	26. RxR ch.,	RxR;
12. P-QN3,	P-QN4;	27. Q-R7,	N-B4;
13. RPxP,	PxP	28. B-B1,	
14. B-R3,	PxP		

Black: M. Apitius



White: P.W. Lamain
After 28. B-B1

Black finds that he has but a few choices. The White Queen cannot be driven away easily; the R-B-N have nowhere to go while the Queen and King Bishop are hemmed in. White does not have many choices, either. A very unusual situation in such an open and free-wheeling game. A few moves later the black player did miss a move and lost in what otherwise would have continued in a hard and long struggle.

Calendar of events

- July 6-8** Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
- July 5-16** SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.
- July 30 - Aug. 2** All in the Family. 24th annual AACs conference to be held July 30 - August 2 at Niagara Christian College, Fort Erie. Fellowship with hundreds of Christian families; participate in workshops on the elderly, singles, special children, teens, sexuality, and more. Childrens program. Camping or dorms. Register with AACs, 229 College St., Toronto, ON M5T 1R4; phone: (416) 979-2331.
- Sept. 22-25** Racom Tours with a Purpose, \$150.00. Deadline July 30 or when full. (See ad for more details).
- Sept. 25** 25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
- Sept. 13/82 - March 18/83** Training for Evangelism seminars.
- Aug. 14** Frisian Picnic beginning at 10:30 a.m. at Crysler Park.
- Aug. 13-17** The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
- Aug. 15** The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. July 16	Wed. July 14	Fri. July 9-10 a.m.	Wed. July 7-noon
Fri. July 23	Wed. July 21	Fri. July 16-10 a.m.	Wed. July 14-noon
Fri. July 30	Wed. July 28	Fri. July 23-10 a.m.	Wed. July 21-noon

ACCOMMODATION

KITCHENER: Female, 19, seeks accommodation in Kitchener, for the Conestoga College school year. Room and board, rent, or share room with others. Please contact: Patti, R.R.#4, Simcoe, ON N3Y 4K3 or call: (519) 426-7645.

TORONTO: 19-year-old girl seeks accommodation with Christian family in Toronto; will be attending George Brown College, King St., beginning August 30, 1982. Please call: (416) 659-7075.

Female, 20, seeks accommodation in Willowdale for the Seneca College school year. Room and board, rent, or share home with others. Please contact: June Brinkman, R.R.#1, Bowmanville, ON L1C 3K2 or call: (416) 623-4397.

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New Presbyterian membership to double in ten years?

GRAND RAPIDS, Mich. (EP) — Membership in the newly enlarged Presbyterian Church in America will double in the next decade if the denomination meets goals set here by its general assembly. Reception of the Reformed Presbyterian Church — Evangelical Synod brought the communicant strength up to more than 115,000, but the church's governing body promptly decided to try to

increase that number to more than 230,000 by 1993.

The growth plan presented by Mission to North America, the denomination's domestic outreach agency, includes organization of 440 additional congregations in the next 10 years. Both PCA and RPCES have been among the fastest growing mainline groups in the country, but MNA said that the rate of growth will have to be increased to reach the 1993 goal. The average annual increase in recent years has been 7 percent, but 8 percent will be necessary to double in the next decade, the agency reported. The next decade will be only the second for the PCA, which was formally organized in 1973. Beginning with 260 congregations, the denomination grew to 519 by the end of 1981. Nearly 200 more were added when the RPCES joined PCA at the assembly here.

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Books

Bible study

Women in the Bible

Intimate Portraits of Women in the Bible, Lee Roddy, Christian Herald/Welch, 1980; cloth, 191 pp., \$8.95. Reviewed by Cecil Van Niejenhuis, Ancaster, ON

This book intends to treat the women of the

Bible as they were: products of their time and culture, with human emotions, feelings and actions. And so it does. Complementing the biblical source with historical references, Roddy attempts to give us as complete a picture as possible of who the women really were. So far so

good. The women in the Bible were real, human beings. As such, the author fulfills his purpose.

However, more needs to be said about the approach taken and the conclusions reached. Throughout, there is a keen interest in the feelings and the emotions of these women. Applications are made from each of the many women examined, directly to us today. There is a strong tendency to draw cute moral lessons from women then to women today.

The upshot of the matter, is that it encourages a reading of the Bible with the emphasis on the people as people, rather than on the people within whose lives Almighty God is working and

accomplishing His work. There are occasional references to the sovereignty of God, but only in terms of "God has a plan for you." The entire presentation tears away in a subtle manner at the message of the Bible, encouraging instead moralisms and that way of interpreting known as exemplarism. A lack of understanding of the way of God and his covenant manifests itself in the treatment, for instance, of Esther: "While she was a wise, patient, obedient, and likable woman, Esther's heroism is somewhat dimmed by her own unexplainable act of hanging the sons of her people's great enemy. Esther remains a multifaceted woman and an example of what can happen when a good person-

ality is scarred by one abusive act of power."

The treatment in *Intimate Portraits* is popular and readable, highly characteristic of much literature on the Bible today. The God of these women is according to Roddy, very loving and kind, but not judgmental. "When faced with Jesus, himself, there is no condemnation but only the commuting of a life sentence in the words, 'Go, sin no more.'"

The wish to see not only the women but the men of the Bible as real, earthy, feeling, human people is to be applauded. But it can be discovered best by turning to scripture itself. Its pages tell of family members of ours in the covenant Almighty God makes with his people.

Bible study

Revelation

Songs of Heaven, Robert E. Coleman, Fleming H. Revell/Welch, 1980; 159 pp., \$6.95. Reviewed by John Kerssies, Sarnia, ON

Robert E. Coleman is the McCrless Professor of Evangelism at Asbury Theological Seminary and is author of several books dealing with the subject of evangelism, such as *Meet the Master*, *Mind of the Master*, and *The Master Plan of Evangelism*.

Songs of Heaven is, strictly speaking, not on evangelism. It is really on the book of Revelation. However, it is not a regular commentary on Revelation, although the book contains many comments on how the book of Revelation should be understood. In a very interesting way, Coleman focusses his attention on the various songs, "songs heard

around the throne," which we find in the last book of the Bible. Coleman's comments on them also contain very interesting footnotes on the context within which the songs appear.

The end result is not a scholarly treatise on Revelation. Nor is the book analytical or argumentative in nature. It is really a book of praise, a unique devotional study which expresses "the depth of the worship God desires in the here and now, as well as in the hereafter."

Even though the book is devotional, it also contains many other good fringe benefits. Just scanning the footnotes will convince one that the study is well-documented, and contains many worthwhile insights into the structure and purpose of the book of Revelation. However, it can best be used as a devotional guide, as it will help us not only to gain good insight into the book of

Revelation, but will encourage us to join the angels in heaven in their stirring praises of the Father and the Son. Each chapter is concluded by a hymn.

In closing let me quote a paragraph which illustrates the kind of material Coleman presents in his study. It forms part of his comments on Revelation 12: 10-12: "The secret is in the inner experience of the cross — that joyous dedication to fulfill the will of God, whatever the cost. Our understanding of the meaning of the cross deepens as we follow our Lord, to be sure, but at any time we would be willing to respond to all that we know of his Word. In this daily abiding, we can know the triumph of Christ. When the inner battle is won, we can face confidently the battle raging in the world around us. For in all these things we overwhelmingly conquer through Him who loved us (Rom. 8:37).

Bible study

Various views of the gospels

The Gospels in Current Study, second edition, Simon J. Kistemaker, Baker/Welch, 1980; pb., 181 pp., \$8.35. Reviewed by Ralph Koops, Chatham, ON

This book on New Testament studies condenses and also popularizes somewhat the voluminous stack of material in New Testament studies which concern themselves with the four Gospels.

In the preface, Kistemaker says, "By writing a survey which is both scholarly and popular, I take the risk of incurring the accusation from the theologian that this work is not scholarly enough and from the general reader that it could have been more popular."

If you are interested in finding out more about the Dead Sea Scrolls, early manuscripts and hermeneutics, this is a good book for you to pick up. Various forms of Biblical Criticism are surveyed, analyzed and exposed for what they are.

Various Bible critics have simply made the early church the composer of the New Testament. Kistemaker asks, "What is the difference, then, between the evangelical view and the form-critical view of the Gospels? Concisely put, the evangelical view is that the Gospels are a reliable account of the life, death,

and resurrection of Jesus because these events are rooted in history. The form-critical view is that the Gospels are the expression of the believer's faith in Jesus Christ. These expressions of faith, composed by the early Christian church, are not used to prove history; they are used to preach Jesus to the world."

Kistemaker shows how radical criticism fails to see that the Gospels produced the early church rather than the other way around. His book deals extensive-

ly with the Gospels as they present the person of Jesus Christ.

The Gospels in Current Study is a good book to bring you up to date in the field of studies in the gospels.

Kistemaker is an ordained minister in the Christian Reformed Church and is professor of New Testament and chairman of the department at the Reformed Theological Seminary in Jackson, Mississippi.

Bible study

Studies in Matthew

A Woman's Workshop on the Beatitudes. The Marks of a Christian, Diane Brummel Bloem; *Leader's Manual*, pb., 125 pp.; *Student's Manual*, 63 pp., Zondervan/Mitchell, 1981. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

A study of the Sermon on the Mount is always a life-enriching experience. We are forced to look at our lives and ask whether or not we have "The Marks of a Christian". The 13 lessons in this study based on Matthew 5 are meant to lead us to test and examine our hearts to see

if we can easily be identified as those who belong to Christ. The two books are excellent guides for ladies societies or private studies.

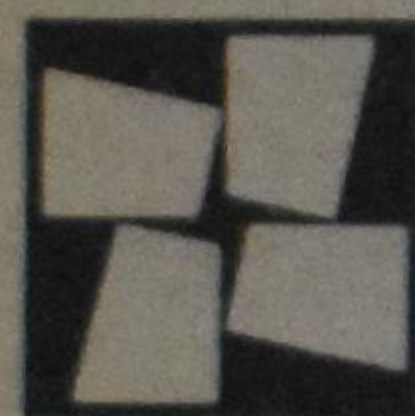
Mrs. Diane Brummel Bloem is from Grand Rapids and has led Bible study groups for many years.

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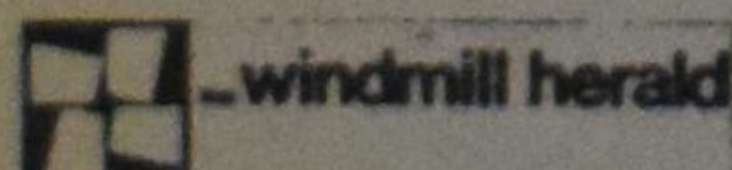
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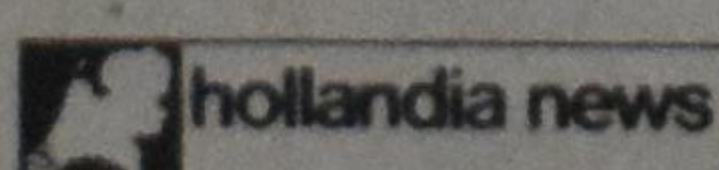
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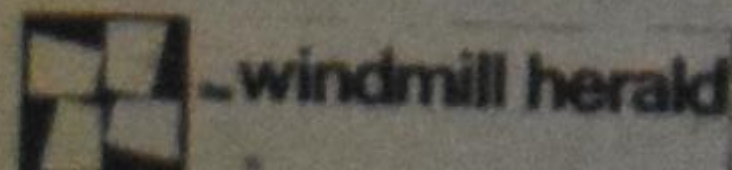


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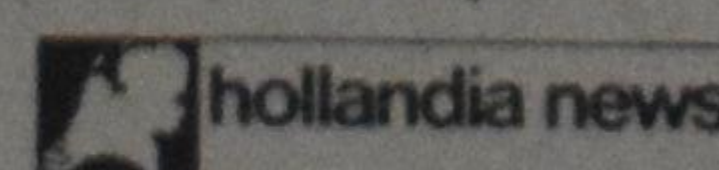
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Books

Bible study

Essence of love

Testaments of Love. A Study of Love in the Bible, Leon Morris, Eerdmans/Oxford, 1981; hc., 298 pp., \$12.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

What is love? We write about it and talk about it. But why are there so many unloving people in our world? Has the word love largely lost its meaning and force? "Certainly it is not easy to avoid the conclusion," writes Morris, "that for many of us love has become a refined selfishness, a warm affection for those of whom we approve coupled with a hearty dislike of those of whom we disapprove."

It is widely recognized that Christians emphasize the virtue of love. Yet, there is a dearth of studies on the word love in the Bible. **Testaments of Love** is a much-needed contribution to the discussion on the subject. In this study, Morris carefully examines the Old Testament and the New Testament and also discusses the Septuagint at certain points. Many today view Jehovah of the Old Testament as the deity of wrath. Morris demonstrates that the Old Testament views Jehovah as the one who loves. He asserts that the overriding theme in the

Bible is God's love for the completely undeserving. Love cannot be earned. It is unconditional. God loves because it is his nature to love. God is love. Love doesn't exclude punishment or discipline. God strongly opposes evil. Both the love and the wrath of God are taken seriously. Love demands response. It leads to action and service.

Morris writes that God's love is not simply a beautiful but detached emotion; it is a love that pays a price with the cross as its centre. "Without the cross, we would never have known what agape (love) is, let alone have experienced it. But the cross shows us what love meant. There the sinless Son of God laid down his perfect life for sinners, there he

died for men without merit. That is agape. It is not a love drawn from God by attractiveness in men; it is the expression of his own innermost nature."

This fine scholarly work, which also contains some technical word studies, is a treasure house of golden nuggets of biblical truths. Heartily recommended!

Dr. Leon Morris served for 15

years as Archbishop of the Sydney diocese, the largest Anglican diocese in the world, and four years as Australian primate of the Church of England. He supports many evangelical causes and was deeply involved in the Australian Billy Graham Crusades. He is a noted New Testament scholar, historian and has authored more than 30 books.

Bible study

Peter and John

I & II Peter, Gordon H. Clark, Presbyterian and Reformed Publishing Co./Speelman, 1980; pb., 237 pp., \$4.95 (U.S.).

First John, A Commentary, Gordon H. Clark, Presbyterian and Reformed Publishing Co.; pb., 168 pp., \$4.75 (U.S.). Reviewed by Rudy W. Ouwehand, Cobourg, ON

Dr. Clark is the head of the Department of Philosophy at Butler University. He has written five commentaries on the Scriptures. The ones reviewed here represent both his earliest and his latest works.

I & II Peter is a 1980 reprint of

two earlier commentaries: **Peter Speaks Today, A Devotional Commentary on First Peter** was first published in 1967, and **II Peter, A Short Commentary** in 1972.

The original title of the first volume accurately describes the style and character of this reprint. It is a devotional commentary, written for the layman. Clark has avoided technical terms or extensive use of the Greek language, and where such terms cannot be avoided, he carefully explains the meaning.

In place of a verse by verse analysis, the author treats the Epistle by sections. His sound, orthodox and Calvinistic treatment makes this volume an

excellent resource for Bible study for C.C. readers.

Dr. Clark's more recent commentary, **First John**, suffers much by comparison. His verse by verse analysis of this Epistle appears to have been written as lecture notes for his university classes. The text retains even some course instructions for the students, and the lecture notes are at times confusing and irrelevant. They require an extensive knowledge of classical studies and of modern theological issues.

Clark's approach in this com-

mentary is clearly in defense of the Christian faith. Almost every verse becomes a jumping-off point for him to make his comments on biblical inerrancy and other fundamental Christian doctrines. His defense becomes objectionable when he sarcastically ridicules those who hold views that differ from his own.

This polemic detracts from an otherwise sound and orthodox commentary, and on this basis I would not recommend this book to our readers.

Bible study

Romans

Romans, Roy A. Harrisville, Augsburg, Minneapolis, MN, 1980; 263 pp.

A Guide to Understanding Romans, Harold J. Brokke, Bethany Fellowship Inc., Minneapolis, MN, 1964; 211 pp. Reviewed by Rev. Mel Pool, Edmonton, AB

Dr. Harrisville is Professor of New Testament at the Luther - Northwestern Seminaries in St. Paul. His commentary is part of the Augsburg commentary series on the New Testament. Although this is not an indepth study, this presentation is usable for both scholar and

non-scholar. I recommend it especially to the members of the church who wish to have a good commentary without having to know Greek and a knowledge of "scholarly jargon" and "technical terms."

Brokke's book is a brief overview of Romans. It is not intended to be a commentary but, as the title indicates, a guide to understanding Romans. At places the treatment is too brief. The book is well written and will serve as an introduction to this epistle. It is a good book for young (new) Christians who are beginning to study the Bible in order to discover the meaning of Christ's redeeming work.

Bible study

James

James: Faith and Work in Balance, James T. Draper, Jr., Tyndale/Mitchell, 1981; pb., 173 pp., \$5.95 (U.S.). Reviewed by Peter Sluys, Salmon Arm, BC

This readable commentary on James is written by the pastor of the First Baptist Church at Euless, Texas (near Dallas). He promises how he treats James: "This message from James is not a theological treatise. He tells us how to live. He tells how to get dressed in the morning, how to go to work in the morning, how to relate to people around us. He is concerned that we who say: 'I belong to Christ, I believe in him' have a life that says the same thing."

The 25 short chapters, such as "Rejoice Under Pressure," "Faith and Works," and "The Source of Conflicts," contain plenty of Old and New Testament references which are truly relevant to the passages. Quotations are either from the Living Bible or the King James Version. Some explanations are given from rabbinical sources. His commentary on the much disputed last verses of Chapter 5 on healing are very

interesting and shed some new light.

I recommend this commentary as an addition to others for church libraries, Bible study groups and individuals using commentaries for essays. I am considering using the commentary for Bible study with a new Christian who is struggling about making his commitment to Christ's work.

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